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Invite Them Through "The Gate Called Beautiful"

VALIDITY OF THE AESTHETIC APPEAL

Liam Brophy, Ph.D.—Dublin, Ireland

ALL ROADS LEAD TO ROME, and the Roman Catholic Church has many gates through which she invites all who journey in search of Truth. Those who are athirst for beauty, the men and women of fine sensibilities whose nature demands that Truth shall be always recognizable as Beauty, she invites through the Gate called Beautiful. "Ah! the true proof of Catholicism was that art which it had founded, an art which has never been surpassed; in painting and sculpture the Early Masters, mystics in poetry and in prose, in music Plain Chant, in architecture the Romanesque and Gothic styles. And all this held together and blazed in one sheaf, on one and the same altar; all was reconciled in one unique cluster of thoughts; to revere, adore and serve the Dispenser, showing to Him reflected in the soul of His creature, as in a faithful mirror, the still immaculate treasure of His gifts." Thus wrote the great-souled Huysmans in his *En Route* in which he tells the story of his conversion.

"Aesthetic Conversions"

Because of the prevalent cult of the ugly, and because some view the Church's art as they do her stained glass windows, from the outside, there is a tendency, even among Catholics, to belittle "aesthetic conversions." The artist-monk and convert, Dom Willibrord Verkade, O.S.B., made an able defense of the aesthetic approach to the Church in his autobiographical book, *Der Antrieb ins Volkommen*. He himself had endured much hostility during his spiritual quest within the narrow circle of a Dutch mercantile family which belonged to one of the many Prot-

estant sects whose existence is scarcely known outside Germany and the Lowlands. The young Verkade felt "cribbed, cabined and confined" in this lustreless and unlovely creed. The uninspired and uninspiring dullness of Lutheranism became hateful to the soul of one predestined to delight in the creative richness of Catholicism. Wherever he sought beauty he found traces of the divine benediction, and, like many another seeker, discovered gracefulness to be the *Antrieb* of the grace of God. It was while he was an art student in Paris that the conviction was borne in to him in the Louvre that without the Catholic Faith our civilization would have produced no art worthy of preservation. Dom Willibrord is careful to emphasize that Beauty separated from Truth and Goodness, her blood-sisters, becomes a seductress and wanton, though "a harlot found grace with Jesus, whereas the cunning serpent and the Pharisee were condemned." Gradually he learned to discern through the lamp of Beauty the Light which is God, and, following the trail of artistic loveliness, found that it broadened into one of the many highroads leading to the Gate Beautiful.

The Gate Made Gaudy

An artist of another kind was the architect Pugin, who was accused of becoming a Catholic on purely aesthetic grounds, or, as Ruskin put it, with extremely bad taste for an art critic, of allowing himself "to be blown into a change of religion by a whine of an organ pipe; stitched into a new creed by the gold threads of priests' petticoats." In his well-documented study of that master-builder, Michael Trappes-Lomax brought

forward abundant evidence to prove those charges false. "Men such as Pugin or Huysmans do not become Catholics because of the attractiveness of Catholic art," he wrote. "They become Catholics through their love of art." This is a distinction which critics hostile to Catholicism choose to ignore. They will commend Pater for admiring the Mass as a tableau, but condemn Pugin for realistically revering it as a drama. They will profess to be charmed at the quaint Medievalism of the English Pre-Raphaelites under Rossetti, while slighting the German Pre-Raphaelites under Overbeck. The English school was content to copy the moods and mannerisms of the artists of the Middle Ages; the German school got to the source of their inspiration, and its leader with most of its members were thereby converted to the Faith of Giotto.

Pugin was literally infuriated to see the Gate called Beautiful defaced and disfigured by the repellent gaudiness of repository art. It was deeply ironical that the gracefulness of Anglican worship should have been derived directly from the Catholic ritual, while Catholics neglected their own liturgy with its vast stores of beautiful symbols, and that, while Anglican ministers went adorned in Gothic vestments, Catholic priests celebrated Mass in what Pugin described as "sandwich-board chasubles." Only the grace of God and their own good taste and sense could have drawn artists into the Church before the modern liturgical revival suppressed what Huysmans called "the Catholic appetite for the hideous." Arnold Lunn has recorded the difficulties he experienced in overcoming his initial dislike for Catholicism viewed from its drab exterior. Father Martindale stated tersely in his confessions: "I will waste no time in underlining my mere aesthetic recoil from the exterior side of Catholicism as the level of English taste then offered it to me." Mediocrity in art and literature seemed to have become one of the marks of the One True Church. The fastidious Newman had to go back to the Fathers for that vivid exactness of style which, in his own age, he found only in the works of Macaulay and Gibbon. But the search for the source led him to the fair fountainhead.

Damping the Fire

We shall never know the number of potential converts who have been repulsed from the Church because the Beautiful Gate has been allowed to be daubed by what the *Osservatore Romano* calls the "banal repetitions" of repository art. "It is a

fault of Christian iconography," wrote Maurice Zundel in *The Spirit of the Liturgy*, "that for the most part it fails to convey the simultaneous fullness of eternal life—of which the summits of human life afford an image—except by a lifeless rigidity of feature and limb. The result is something so insipid and so unattractive that the violence of a boxing-match seems a thousand times richer in content than this colorless eternity. Happily the reality is very different, something whose splendid violence Jesus compared to that of fire." Ugliness in what claims to be sacred art is a blasphemy, and bad taste is bad theology.

The mind of the Church in the matter of repository art has been clearly expressed on many occasions. In the Instructions of the Holy Office for 1952, for example, it is set down:

"According to the norm of Canons 485 and 1178, the Ordinaries should see to it that everything is removed from sacred buildings which is in any way contrary to the holiness of the place and to the reverence due to the house of God; and let them severely forbid second-rate and stereotyped statues and effigies to be multiplied, and improperly and absurdly exposed to the veneration of the faithful on the altars themselves or on the neighboring walls of the chapels."

The *Osservatore Romano* has shown how in matters of art, as in all other human affairs, the Church holds the golden mean: "Sacred art does not mean cheap reproductions of painted plaster statues and all the industrial rubbish that has invaded so many churches. We must dispose of a very common misconception that because certain forms of modern art are condemned we applaud and uphold these banal repetitions."

The Strategy of Satan

It is even conceivable that the devil might use repository art to repel those who would fain reach the Church through loveliness rather than logic. That was the strong opinion of the thoroughgoing convert, Joris Karl-Huysmans, whose books have done so much to awaken in France and elsewhere a deep appreciation among Catholics and non-Catholics of all art composed under Catholic inspiration, from Gothic architecture to Gregorian chant. These books contain many a tart *obiter dictum* against repository art which he, the descendant of Flemish painters, and an aesthete of world fame, repudiated with lacerating scorn. But it was in his book *Les*

Foures de Lourdes—*The Crowds of Lourdes*, whose popularity will be revived this year, that he came out most vehemently against churchly bad taste (*turpitude ecclésiiale*). "At Lourdes," he wrote in the sixth chapter, "there is such a plethora, such a flux of base and bad taste that one cannot get away from the idea of an intervention of the most Base One (*Très-Bas*)."

In the great Catholic ages artists vied with each other in glorifying the Mother of God; but now the bad taste of the bourgeoisie has spoiled her image with its smear. Huysmans warmed into his theme: "There is no doubt that such wicked attempts must be attributed to the vindictive pranks of the devil. It is his vengeance upon her whom he abhors, and one may well hear him say: 'I am on your track, and wherever you may stay there will I take my stand. At Lourdes you may well get all the prayers you please, you may think you have returned to the fair days of the Middle Ages. . . . But art, which is the finest thing in the world after sanctity, you shall not only go without, but I shall so arrange to leave you without respite by the perpetual blasphemy of ugliness. . . . I am really pleased at the frightful things they offer you.'" These are strong words. But Huysmans was a strong soul and he remembered how he himself had once been disgusted with Catholicism because of the appetite of Catholics for the ugly. He used similar language to describe the sentimental, washy type of hagiography current in his time; "enough to disgust anyone with saintliness," "a bale of prosy dullness," "solemn rigmarole," "a barrack of pious idiocy," were among the many critical comments he made on popular "lives" of the saints, which make what is heroic and magnificent weak and maudlin.

Our Duty to Study Art

In view of the great number of those who are desirous of being drawn into the Church through the Gate called Beautiful, is it not the duty of Catholics, clergy and laity alike, to become acquainted with art? We know there are some Catholics who distrust and even despise art. Of these another convert, Theodore Haecker, wrote: "God is so very much, and so essentially, an artist that there must be something wrong with those who despise art, even where they are pious and believe. There is absolutely nothing in nature that is not created as a work of art; even 'repetition' is the highest form of art; every leaf is a work of art." The Instructions of the Holy Office, to

which we have referred, conclude by saying: "Finally, care should be taken that aspirants to Holy Orders in schools of philosophy and theology be educated in sacred art and formed to its appreciation, in a way adapted to the ability and age of each one, by masters who reverence what our ancestors cherished and established, and who comply with the prescriptions of the Holy See."

The prejudice of many pious people against art is, as we know, remotely connected with the Reformation and the spirit of secularism which resulted therefrom. All human activities, including art, were cut off from their creative contacts with the Faith, and artists who once gladly accepted the patronage of the Church were forced in a mercantile age to accept the patronage of commerce on business terms which seldom coincided with the Beatitudes. And what Francis Thompson said of poetry was true also of art, which has been too much and too long either misprized or mistrusted: "Too much and too generally the feeling has been that it is at best superfluous, at worst pernicious, most often dangerous." A reconciliation has been gradually taking place. The Church has been calling artists back to their original vocation of giving glory to God and gladness to man. As Pope Pius XI indicated in his address on the occasion of the opening of the new Vatican Gallery, she welcomes all those who, under the twofold light of genius and faith, are willing to continue and develop the venerable traditions of Christian art. The faithful should help in that reconciliation and realize that, in a sense, all great art is sacred and that God is great therein and grows not old, since it is a matter of historical fact that art owed its original inspirations to religion.

The Homeward Path

We are reminded of this fact by a statement by Ralph Adams Cram in *Affirmations*, a symposium by a group of American Anglo-Catholics: "*In the beginning the pathway to art was through religion. Is reversal now possible? Through art may we find our way back to religion?*" Here is an invitation to Catholics to invite all beauty lovers home. We believe that reversal is possible, that the love of art in countless sensitive minds can be used to draw them into love of the Church which has inspired so much of the world's great art, that the pathway, if followed with reverence, can lead to the Gate called Beautiful.

The Monastic Republic of Mount Athos

THE UNIQUE ALL-MALE WORLD

II

(Concluded)

I VISITED THE MONASTIC REPUBLIC on two occasions, spending three weeks there in 1954, and five weeks in 1957 at Eastertide. In a short article it is altogether impossible to describe the Monastic Republic, except by "snapshots." I shall endeavor to communicate to readers the atmosphere of Athos by quoting from my diary:

October 27, 1954

"We left Amouliani island for Mount Athos in a motor boat on a bright, warm morning. Crossing the bay, we travelled along the Athonite coast, which is high and abrupt, with only a few trees. Soon the first *skete* came into view and then the harbor of the Bulgarian Monastery of Zographou, founded about 1270 A. D. We made our first stop at the Greek *idiorhythmic* monastery of Dochiariou, founded in the XIth century. From the boat we viewed a perfect picture of the medieval world such as we see it portrayed in the miniatures of illuminated manuscripts. The monastery looked like a small walled-town. Churches and towers stood boldly against the dark blue sky.

"We went ashore. The ascent to the monastery was long and laborious because the road was very poor. In order to prevent, as far as possible, the curious and the sightseers from invading the Monastic Republic, its authorities prefer to have access by footpaths and mule tracks only. There are no roads for vehicles. Because of this, Mount Athos is the country of unspoiled nature, peace and happiness. There are no cars, no planes, no radios, etc. We walked to the monastery by a narrow road lined with trees which were in full bloom in spite of the fact that it was already the end of October. The air was pure and fragrant.

"In the monastery we first visited a small chapel with a much-venerated ikon, then the refectory and finally the *catholicon* or principal church. It is one of the most beautiful smaller Athonite churches. The perfume of incense still lingered from the liturgy. The walls of the refectory, cloister, gallery and staircases are covered with frescoes dating from 1568. They belong to the Cretan school, are positive in design and strik-

ing in color. In Dochiariou there are forty monks."

October 31, 1954

"I was awakened by Fr. Paisios, guestmaster of St. Panteleimon's, at 6 A.M., Athonite time (our midnight). Hurriedly I went to church for Matins. The large edifice was in semi-darkness. I occupied my usual stall in front of the ikonostasis. The church takes on a special beauty at night, as the light of the sanctuary lamps is reflected by the rich gold of the ikonostasis, the ikons and the decorations. Matins was sung in full: The psalms, lessons, hymns, prayer and litanies were chanted or recited without curtailment. There were also processions. From time to time the lamps were lit or extinguished. There was ample time for meditation and prayer, as Matins lasted four hours. Upon conclusion of the office, I went out on the balcony to enjoy the night's stillness. The sea shimmered in moonlight and far away another coast was barely visible. A solemn peace reigned supreme. What a contrast with the uneasy and unhappy life of overcrowded cities!"

November 1, 1954

"We, Fr. Nicostrat (a Russian *epistate*) and I, entered the *Protaton* in Karayes, the monastic capital. It is a commodious new building with a beautiful colonnade. We were met there by servants. Fr. Nicostrat introduced me to the government secretary, *Grammaticos*, Fr. Elias, a handsome young monk from the Laure. In a tour of the building I saw the Conference Room where the Athonite Parliament holds its meetings. Chairs line the walls of this expansive room in the center of which is a large conference table. The President, *Protos*, uses a throne which is decorated with the Byzantine two-headed eagle. The *Epistates'* (Athonite Council of Ministers) room is much smaller.

"The monastic capital is a picturesque village with a few shops, offices and *konaks* or palaces of the various delegations. The surrounding scenery is superb: high, wooded mountains rise to the rear, while the azure sea washes the coastal plain below."

S. Bolshakoff, Ph.D.—Oxford, England

November 5, 1954

"I stood with Fr. Boniface on the balcony of his hermitage and contemplated the vast panorama that stretched out below: the aquamarine sea, the towering thickly-forested mountains, the white monastic buildings with a Byzantine church, gardens and flowers—everything bathed in the kindly southern sunshine. The mountain air was crystal clear and invigorating. The solemn yet joyous silence was interrupted only with the occasional song of a bird in the wood. I felt the all-permeating sensation of peace and security.

"Fr. Boniface, slim and tall, looked young and strong; yet he was sixty. 'Why, Father,' I asked him, 'do the monks here and in Uusi Valamo live to a very great age and yet seem young and healthy?' 'Because they live in peace and simplicity. Good health and long life depend not so much on climate, comfort, diet, etc., as on the simplicity of living and on inner peace. Inner peace cannot be achieved before we have mastered our body. We must be masters and not the slaves of the body. If we submit to the latter, it will drive us to excesses when healthy, and to despair when ill. Therefore, fasting and other ascetical exercises are necessary. Without them we cannot be masters of ourselves; but, of course, they are not enough. The essential condition to attain inward peace is to entrust oneself to the Divine Will. The greatest prayer known is simple: 'Thy Will be done!' We must curb our desires, because in doing so we destroy our passions. He who has defeated his passions is always joyful. This is obvious. He who is accustomed to abstemious living is not distressed by the absence of good meals or other comforts. But this is not enough. He who has mastered himself is not worried that he cannot repay with interest those who have offended him. He is indifferent to honors, and even more so to money. He who does not feel sadness in such cases has truly mastered himself.

" 'Many holy contemplatives have lived and died here. The hallmark of a true contemplative is that, on the one hand, he always sees his sins, and, on the other, he realizes the boundless mercy of God. This makes him weep unceasingly, particularly when he prays and comes to Holy Communion. St. Simeon, the new theologian, told his monks: "if you have no tears when you approach the Holy Table, you are unfit either to take Communion or to celebrate." Many years ago, we had here the blessed Father Arsenios who lived in a

hermitage with another monk, Nicanor, who served him. Those who visited the chapel of these two were always deeply impressed. Fr. Arsenios stood alone in the sanctuary, before the Holy Table, with tears running from his eyes. The tears were so copious, and Fr. Arsenios realized so much his own nothingness, that he was hardly able to pronounce the sacred words. Fr. Nicanor, standing at the Reader's Desk, felt similar sentiments. Such people approach the Holy Table rightly, as we all should do. But do we? "

November 7, 1954

"My trip to St. Dionisios' was by motor boat. The weather, in spite of November, was warm and sunny. The incredibly blue sea was a grand sight. I saw Xeropotamon Monastery high above Dafni, the monastic chief port. St. Panteleimon's and Xenophontos were soon sighted in the distance. When they disappeared, the coastal line became higher, characterized by wild cliffs and sparse vegetation. Occasionally small buildings—hermitages—could be seen. Then we came upon the astonishing Abbey of Simopetra, founded in the XIIIth century. The monastery is built high in the mountains on an inaccessible rock. It seems simply to grow out of the rock. The buildings are eleven stories high. They reminded me of Montserrat Abbey in Spain and even of certain Tibetan Lamaseries. The white buildings, bold and glorious, rose up against the indigo sky amid emerald vegetation. They were truly a psalm in stone hymned to the Divine Majesty. We then passed by Gregorian Monastery founded in the XIVth century. It nestles cozy and gaily colored, in a little bay.

"In one instance our motor boat stopped before Dionision Monastery which is built on a rock near the sea in a narrow valley. The monastery is very picturesque and compact, like a medieval Byzantine walled-city with a keep. Dionision was founded by Alexis III, emperor of Trebizond, in 1375. I attended Vespers in the Dionision Cathedral which is considered by many specialists to be the most perfect Byzantine church in existence because of its proportions, color scheme, frescoes and furnishings. The church is of a reddish-brown color on the outside. On the inside it was painted by Zorgis, of the Cretan school, in 1547. The grey-blue coloring of the walls with the hieratic figures of saints in golden haloes, the carved golden ikonostasis, the great golden corona, the carved oak, the bright ikons, the blue silk

curtains and red coverings on the candlesticks, blend to create a wonderful symphony of colors. After Vespers and supper I was received by my friend, Fr. Euphemius, the librarian. He told me that the monastery has now thirty-eight monks. In 1930, when he came, there were sixty-five. Postulants come often enough, but only a few remain. The librarian blamed wars and revolutions, comfortable living and the frivolity of the age for the deterioration of the spirit of contemporary youth.

"'Nowadays,' Fr. Euphenius said, 'the stress is on rights and not on duty. Everybody asserts his or her rights: men, women and children, civil servants, teachers, workers, soldiers, peasants, etc. Peoples, races and classes—all insist on their rights. Meanwhile social reformers try to create earthly paradises. They forget that those paradises, suitable to themselves and to their followers, very easily become a hell to somebody else. Christ's Apostles and the Fathers taught us of duties—duties of parents, husbands, wives, children, rulers, subjects, masters and servants. How can religious life flourish where there is a 'right' worship? A true monk has no rights but merely duties. We are obligated by everything to God; but He is not obligated to us. There is no such contract with God: 'I shall do this and Thou shall compensate me in that.' We know from the Gospel that even if we fulfilled all our known obligations we are still worthless servants. Such an idea is alien to our age.' "

Artistic Treasures

"The library of Dionision is very rich. It has over eight hundred manuscripts, most of which are Greek and some Slavonic. Its collection of the first printed Greek books is excellent. Many Greek manuscripts are richly illuminated and are very precious. The earliest Greek manuscripts date from the VIIth century, while the earliest Slavonic documents are from the XIVth. Many manuscripts were written in the abbey itself. Some of them required as long as eighteen years to complete. There is one curious note on a glorious manuscript written by one abbot of Dionision. He records that the monks objected to his preoccupation with manuscripts and charged him with the neglect of administration. When he started to work during the night, they complained that he used too much oil. In such an atmosphere he spent eighteen years in writing.

"I looked in wonderment at the celebrated frescoes in the cloister. They were painted four-hundred years ago. One startling fresco represents an air raid on a city: incendiary bombs rain from the clouds; houses explode everywhere, while people seek shelter in caves and basements. The realism of this picture is astonishing and reminded me of the air raids on London during the last war. The next picture, however, is even more extraordinary. It represents a terrific explosion of a small building with a tremendous column of blue water and gases expanding on the top and forming a big white mushroom. A terrifying face is seen in this blue column of water. The picture is a realistic reproduction of the hydrogen bomb explosion, very much as I saw it in a scientific film. Yet it was painted by a mystic four hundred years ago. The next fresco pictures the Last Judgment."

* * * *

I re-visited the Monastic Republic for five weeks in the spring of 1957. Father George Castellino, a Salesian and professor at the National University of Rome, suggested to me in August 1956 that I write my first Italian book, *Mystici Russi*. I accepted in principle. After reading relevant literature in Oxford, The Hague, London, Paris, Rome and Athens, I arrived at the Holy Mountain on April 28, 1957. My second stay in the Monastic Republic was dedicated chiefly to research in the library of the great Russian Monastery of St. Panteleimon's. In 1900 the abbey had 2,000 monks and novices. Now it has sixty, most of whom are old. Yet the enormous buildings with sixty churches and chapels of every size, a refectory seating 3,000 people, etc., are kept in good repair. The exhausting night services are always sung and every prescribed ascetical exercise is unfailingly performed. There is much of heroic virtue in the monks. The chief reason for the declining number of monks is in their isolation from Russia. Since 1914 no postulant has come from Russia and a very few from the Russian diaspora. Now they are beginning to come from the diaspora, at least. Some day, perhaps, they may again come from Russia, where at present there are fifty monasteries with 8,000 monks. The Serb, Bulgarian and Rumanian Communities in Athos are in a more or less similar position and for the same reason.

Mystical Writings

The Library of St. Panteleimon's treasures over 30,000 books—some very rare—and nearly 1,000 Greek and a large number of Slavonic and Russian manuscripts. While the Greek manuscripts are listed in a printed catalogue, the Slavonic are merely registered in a small book in handwriting. The Russian manuscripts are merely numbered and then only partially. Yet the library of St. Panteleimon's contains a large number of Russian mystical treatises of the XIXth century, the golden age of Russian mysticism, similar to the XVIth century in Spain. Indeed, St. Panteleimon's possesses the largest collection of Russian mystical writings in the world. There I made many discoveries.

On May 9 I found the original manuscript of the celebrated Russian spiritual classic, *Tales of the Russian Pilgrim*. Published in the last century, the *Tales* were reprinted many times and translated into a variety of languages, including Finnish and Japanese. There are first class English, French, German, Greek and other translations. The manuscript found by me is longer and contains more episodes than the commonly known printed text and, as literature, is far superior. I told of my discovery in an article in the Belgian Benedictine Review, *Trénikon*, which published the French translation of the *Tales* nearly thirty years ago. With the publication of the St. Panteleimon's text, all the former editions and translations become secondary. In addition to the discovered manuscript of the *Tales*, I came upon some interesting information about the anonymous author. I also found several unpublished mystical treatises of great value: *Notes of Mother Panteleimona*, *Travels of Fr. Selevkios*, *Flowers of Grace* by Fr. Cassian, etc. A *rarissime* ancient Slavonic manuscript was also brought to my knowledge. It is an old translation from the lost Greek text. It gives, it seems, an insight into the origin of the Roman Mass. The latter, as it is well known, was for a long time celebrated in Greek; but no original Greek text has ever been found. I cannot say more at the present about the found manuscript. In any case, it is unique and deserves very careful study.

In addition to my search for mystical treatises treasured in St. Panteleimon's, I spent much time in conversation with living mystics, particularly Fr. Ilian, confessor to the Community of St. Panteleimon's. An account of my discourses with him will be given in the second volume of my

Contemporary Mystics. The first volume was dedicated to Fr. Michael, recluse of Uusi Valamo in Finland. Fr. Ilian was certainly over seventy, but looked twenty years younger, as so many monks do. Tall, erect, with a face of mystic, he was a good representative of the Athonite monk. In his youth, Fr. Ilian visited Valaam and Sardov, and for three years resided in the celebrated *Glynskaya Pustuin*. He came to Mount Athos in 1902 and became confessor to the Monastery in 1932. He has lived in Russia, Greece, Turkey and Yugoslavia. His knowledge of the human soul is truly great and his mystical experience no less.

Fr. Ilian visited me every morning. I discussed with him the wonders of interior life, perpetual prayer of heart, tears of grace, assurance of divine guidance, silence of soul, the transfiguration of the light of Tabor, etc. I met Fr. Ilian for the first time in 1954 and discussed many things with him even then. During my second stay I saw him oftener. I shall here quote a few extracts from our conversations. They stress very well the essential principles and ideas of the monks of the Holy Mountain.

"I knew a monk" Father Ilian said on one occasion, "who, hearing that Christ had no place whereon to lay his head, became uneasy about possessing a comfortable cell. He, therefore, left his monastery and spent the rest of his days going from one monastery to another, working here and there, living in utmost simplicity. Remember, none can be really happy and attain inward peace, of which Father Michael told you, unless he detaches himself of all the created things. He who is attached to anything is the slave to that thing, whatever it is—a person, house, money, books, etc. Things in themselves are indifferent or even holy, but an attachment to them is not. There are people in the world and even in monasteries who follow God only part of the way. They say in their heart: 'I shall serve God to this point, but no further. This is enough for Him.' Such a view is blasphemous, but widespread. Very often a man who gave everything to God and even became a monk, remains, nevertheless, attached to something: his cell, some book, etc. He is annoyed or depressed when he must give this up. The blessed monk, to whom I referred, realized that. He abandoned everything, attaining thereby to great spiritual gifts. On his deathbed the brethren asked him: 'Father, tell us, will the Holy Mountain be left without monks be-

cause so few come now?' 'No,' he answered. Saying this, he died in peace.

"I knew another blessed man, Father John the Bulgarian, who lived in the hermitage of St. Gabriel. He extended his detachment to such a point that he lived and worked naked and slept in a coffin. He put on a sackcloth only when the Abbot came to visit him. A Brother brought to Father John his food and attended him in his last hours. As Father John was about to die, he told his friend: 'We soon will be together before God.' This Brother prayed for Father John the usual forty days. When he finished his last prayer for Father John, he sat down for a rest in his cell. He was fifty and in perfect health. Nevertheless, he died suddenly. The old Bulgarian took him as his companion to God. . . ."

On another occasion we discussed the perpetual prayer of the heart. "A few people attain to it even now," Father Ilian said. "I know no better description of this prayer than that of Father John of Moldavia, who flourished in the XVIIIth century and was trained at Athos. He once said to Father Parthenios, afterwards Abbot of Guslitsi: 'Hearing from Abbot Paisios that there is such prayer, I began to learn it. And this prayer appeared to me so sweet that I loved it more than anything else in this world. I avoided talks with brethren, loved silence and often went to the desert. I avoided every scandal and, particularly, idle talk. In order to learn this prayer I twice went to the Holy Mountain, purified myself by the strictest obedience, labor, fasting, prostrations and all-night vigils. I did all this in order to acquire unceasing mental prayer. For that very reason I became a recluse and did everything to cleanse myself of all passion. I so lived many years. Gradually I learned how to pray.

"Once, when I lived in the *Skete* of Pokrov, God visited me with the gift of prayer of Father Plato. Tremendous joy came to me and I gained this prayer of the heart. This prayer is so sweet that I hardly need to eat and to sleep. I hardly sleep more than one hour in twenty-four, and always do so in a sitting posture. When I rise I have no fatigue. Even when I sleep my heart prays. Prayer has brought its fruits, too. Truly,

my child, the Kingdom of Heaven is within us. If I so wished, I could weep unceasingly. The Sacred Scriptures, particularly the Psalms and the Gospels, became a joy to me. I cannot enjoy them enough. Every word astonishes me and I weep much. O, God, Thou has revealed to me Thine unsearchable and unfathomable wisdom! Often I rise in the evening to read the Psalms or the prayer of Jesus, and I become enraptured, beside myself, where I know not; 'in the body or out of the body, I have no idea. God only knows.' What I do know is that when I come to myself it is already morning."

"Did you, Father" I asked Father Ilian, "meet people who have attained this prayer?" "Yes, I did," answered my friend, "but this prayer is not for everybody. Remember, too, that the saints of God do not want the acclaim of men. Take this place, as an example. Many people visit Mount Athos, but the mystics reveal themselves to only a few of them. If the mystics see that a man is truly in search of God, they will help him and will tell much that will be useful to him. But to the curious and the profane in search of sensations, the saints will not appear. Our Lord said that it is not fit to give holy things to dogs and to throw pearls to swine. Our Fathers also bid us never to tell these things to earthly men, especially when they have not even the interest to listen to such things. To spiritual men our duty is to tell things spiritual, but to earthly people, things of this world."

Father Ilian accompanied me to the harbor of the abbey on the day of my departure. It was toward the end of May and there were sudden and heavy rains. Hardly had I entered the motor boat when a truly tropical downpour began. The watery veil hid the Athonite coast. I went down to the cabin. Within three hours we had reached Uranopolis. Here children and women entered the boat. We were back in the world. The dark mountains of the Monastic Republic were left behind. The rain ceased as the clouds dispersed and the setting sun illuminated the distant snow-crowned peak of Athos. Everything became golden, ethereal, unearthly. Mount Athos assumed the colors of a lost paradise. A paradise it is!

Warder's Review

Academic Freedom in a Liberal College

PERHAPS THE MOST unfortunate part of the controversy between Father Hugh Halton and Princeton University was the confusion that resulted after the Catholic philosopher Jacques Maritain became a party to the affair. From the exchanges between Father Halton and Mr. Maritain, and moreso from the partisan comments in the Catholic press which followed these exchanges, one got the impression that the real quarrel was between the priest and the Catholic philosopher, with the University only incidentally concerned. The actual case, of course, was quite the other way around: Father Halton's primary differences were with Princeton, and the real issue was the atheistic and immoral teachings of certain members of the institution's faculty. Had Father Halton and Mr. Maritain never met, the Princeton episode would have happened, if not during Father Halton's tenure, then later under another Catholic chaplain. What we mean is that personalities were of secondary importance in this whole controversy. The issues were bigger than all the individuals involved—President Goheen, the offending professors and Father Halton himself.

We are of the opinion that Father Halton brought to public attention a situation which we Catholics had better face resolutely. We mean the pernicious doctrines being taught our young people in the "liberal" atmosphere of many of our colleges. In the November issue of *SJR* Father F. J. Zwierlein detailed some of the errors to which students at Princeton are exposed. Such errors had to be challenged. When they were, the University responded by withdrawing recognition of Father Halton, Catholic chaplain to Princeton's 375 Catholic students.

The protection of college students, particularly our Catholic students, against error and ridicule seems to be the real issue. That the characters involved in the Princeton affair and their mutual personal differences are secondary can be gathered from the fact that others who tried to uphold the tenets of Christian belief and morality in similar circumstances at other institutions met essentially the same treatment meted out to Father Halton. The December 7 issue of *National Review*, under the caption of "A New Clericalism," tells of the experiences of Father J. J. Maguire

who served for thirteen years as Newman Chaplain at Wayne State University in Detroit. When Father Maguire received numerous complaints from students at Wayne about a special interdepartmental course entitled "The Philosophy, History and Social Implications of Science," he ventured a public criticism on the grounds that the students were given "only one side of the story." He explains:

"The text in question was *Religion and the Modern Mind* by W. T. Stace—incidentally the same book that Father Halton criticized at Princeton, bringing such wrath down upon his head. Stace declares that it is not only tedious 'to refute all the dogmas of the great religions,' but unnecessary. One has only to take the religions' common dogma that a being exists called God, and then show 'there is no reason at all to think there is such a being, and that the conception of him in fact involves such difficulties that we are compelled to give it up.' There is much more of the same, including an utterly inaccurate and demonstrably unscholarly presentation of the medieval arguments for the existence of God. Purely on the score of scholarly reporting the book is incredibly bad, as anyone familiar with the relevant literature will discover on reading it."

Father Maguire presented documented criticisms which met with a lengthy reply drawn up by a committee of men who taught the course; but the priest was not permitted to see the reply. His requests for a copy were ignored. He finally got an oral resume from a friend: the chief note was one of angry insistence that the chaplain was an "outsider" whose criticism was a threat to academic freedom. Indignation against Father Maguire on the campus became widespread and spontaneous. He was made to feel that he was the one who ought to be embarrassed.

What was the basis for such a strange unliberal reaction from a professedly Liberal institution? "I am confident," writes Father Maguire, "that this reaction was neither consciously Liberal nor calculatingly opportunistic. These people . . . reacted as a group, as any group might act when group prestige is threatened. . . . The group had been criticized from the 'outside': it was a tribal situation, and it called for a tribal verdict."

Father Maguire throws further light on the resentment of criticism demonstrated by Liberal edu-

cators, such as those at Princeton and Wayne. He writes:

"... It is clear from the history of higher education in America in the last century that academic Liberalism enjoys a position of both dominance and isolation. As Lionel Trilling has observed, Liberalism is not only the dominant but the sole intellectual tradition: in this country, Liberalism has never had to meet the challenge of a competing intellectual movement. And since Liberal intellectual dominance has coincided with a fabulous expansion of the institutions of higher education, the almost unlimited resources of the State have been placed at the disposal of Liberal ideologies. The wall of separation erected by the doctrine of academic freedom has helped seal off the campus from criticism by the churches, the only group with the inclination and the resources to offer resistance. Academic Liberals may not like to admit that they in effect enjoy the position of an established clergy; but that is what it amounts to. . .

"It is unfortunate that this new clergy has succumbed so soon to the occupational hazards of the profession. I fear we are already confronted with a moribund clericalism. This generation of intellectuals, lacking the primary insights that come from having grappled with basic principles, has little to offer but its own ritual—and a keen instinct for self-preservation."

Having come to grips with this educational "clericalism," Father Maguire understands it and does well to warn us against it. The position of dominance enjoyed by it makes it a virtual scholastic dictatorship. We must not sacrifice our Catholic students to the capriciousness of such a system, regardless of the price to be paid for opposing it.

It is a mistake to assume that, because vitamins in proper amounts are beneficial, a larger dose is that much better, Dr. M. Paul Lazar of Northwestern University told the annual meeting of the American Academy of Dermatology and Syphilology at the Palmer House in Chicago on December 12. "Dangers associated with excessive intake of certain vitamins are not generally known," said Dr. Lazar, who noted, however, that vitamin D intoxication had been known. But until recently, he said, many physicians were unaware that vitamin A in excessive doses could also prove poisonous.

U.S. Education Evaluated

"EVERYONE IS HAVING A GO at the American educational system these days," writes Donald McDonald, "either roundly condemning it or cautiously defending it, in the light of Soviet Russia's singular technological triumph, the orbiting of an earth satellite. . ."

In our readings we have found many comments pointing out deficiencies which have contributed to the present debacle in our Nation's education. We recognize that it may now be the fashionable thing to criticize our educational methods adversely. It is farthest removed from our minds to take a purely negative attitude on this question. Nevertheless, we believe that if we are honest in our present efforts to redeem American education, we must know the inadequacies which have been plaguing it these past fifty years. It must also be borne in mind that many voices were raised in criticism of our educational system long before Sputnik. It is, therefore, from a constructive angle we submit the following estimates of American education and the proposed Government measures to correct its shortcomings:

In the end, whether the American schools go overboard and make science the central reference point of all learning, or whether they rejuvenate and reorganize the whole liberal arts curriculum and establish a proper balance which recognizes that science is but one of the disciplines of an educated man, will depend on public opinion in this country. And we may well ask whether a generation of citizens which for the most part has received only a narrow, specialized vocational type of education, is capable of forming the kind of public opinion that is needed. . . .

Is not the professor who can lead his students to maturity and responsibility a most valuable citizen in this country?

Is not wisdom and the growth and radiation of wisdom in an ever-enlarging number of our citizens a prize to be sought; and, if necessary, is not the process of insuring wisdom's central position worth subsidization?

If wisdom and maturity and intellectual and moral responsibility are to be accounted as expendables on the fringe of American education so far as official government policy and public opinion are concerned, then let us admit it. But then let us also admit that there isn't much difference

between the orientation of our educational system and that of Soviet Russia; and if we are now going to single-mindedly concentrate on technological training, then there won't be any difference at all in ten years (Donald McDonald in the *St. Louis Review*, Dec. 13).

Are we lacking in educational training? Well, the solution being offered is that we pass those multi-billion dollar federal aid to education projects. The U. S. Treasury, already billions of dollars in debt, would then dish out money to build more schoolrooms all over the Country.

You'd think that grown-up persons, some of them actually holding public office and taking the taxpayer's money for it, would be embarrassed to put forth the notion that more schoolrooms make for better education. And when these same persons aren't demanding larger and swankier school plants, they are agitating for federal scholarships and college-for-everybody.

It is the old mumbo-jumbo. Pass a law! Appropriate more money! Greenbacks will produce gray matter!

If the absurdity of it all doesn't knock people over, that's because it isn't new. The poor lost dolts who brought us to this impasse have made the full circle from New Deal to Fair Deal to Modern Republicanism.

The further we have permitted ourselves to wander from the little red schoolhouse and basic education into subsidized progressivism, the deeper into the woods we have gone. (Holmes Alexander, in *The Tablet*, Brooklyn, Dec. 14)

What do you mean by fallacious ideas in education?

Well, for one thing, the professional educators began to get very confused about the fundamental purposes of education. In my judgment, the real purpose of a school is to teach youngsters how to use their minds effectively. You have reading, writing and arithmetic as the first steps in this process. Then, in high school you get science, history, English and foreign languages.

Of course, you have other school activities, too. But these ought to be additions to the school programs. And what the professional educators are really doing is pushing the fundamentals aside in favor of the other things. . . .

There is a lot of talk about financial aid from

the Federal Government for schools, for buildings, and so on. Do you think that's the primary need of the educational system?

I think the emphasis is badly misplaced. Money is needed, of course. But the real crisis in the American public school is not a financial crisis but a crisis involving the quality of the education offered. I think the recent White House Conference missed the boat badly.

If the Federal Government is going to enter the picture, it ought to use its money to make sure that every high school in the nation offers a full roster of courses in the basic subjects. . . . (Dr. Arthur Bestor, reprint in *St. Louis Post Dispatch*, Dec. 30, 1956)

Dr. Clarence Faust, former dean at Chicago and Stanford Universities and now with the Ford Foundation, told a group of college deans recently that the problem of expanding college enrollment probably will have to be met by spreading the teachers thinner.

Dr. Faust thinks this might be a good thing. College students shouldn't be spoon-fed as they are now, says he, but should be encouraged to think for themselves. Fewer lectures, fewer notes, less contact with the professors. More time spent in college libraries on independent reading and research. He'd have a few weeks of classroom work, then a few weeks of do-it-yourself learning.

There are obvious advantages to this idea. Fewer and better teachers could get more money with less drain on the taxpayers, or on the supporters of private colleges. College would be more of a challenge to the good student.

But one objection makes us pause. Expanding college enrollment does not mean there will be a higher percentage of students who want to have their minds challenged. More likely there will be more young people in college who should not be there at all and who will be able to stay only if standards are lowered.

There will be the graduates of high schools and elementary schools who have not learned the disciplines of scholarship and independent thought. How Dr. Faust expects graduates of "progressive" secondary schools to become scholarly collegians is a little hard to fathom. We suspect that an army of college instructors will be needed simply to teach these youngsters basic math and remedial English. (*Evening World Herald*, Omaha, May 4, 1957)

Contemporary Opinion

IF COMMUNICATION is to be at the service of truth, it must never dissuade readers, listeners or reviewers from leading the good life according to the teachings of Christ Himself.

In the realm of mass communication, science has unleashed a power for good or evil greater even than the terrifying power that proceeds from nuclear fission and jet propulsion. The latter can destroy or edify the material universe, but the former can make or break the very spirit of mankind.

It is time, therefore, for Christian leadership to assert itself in order that divine principles may prevail.

ARCHBISHOP PHILIP F. POCKOCK,
quoted in *The Witness*, Dubuque
November 28

The central problem of our time—as I view it—is how to employ human intelligence for the salvation of mankind. It is a problem we have put upon ourselves. For we have defiled our intellect by the creation of such scientific instruments of destruction that we are now in desperate danger of destroying ourselves. Our plight is critical and with each effort we have made to relieve it by further scientific advance, we have succeeded only in aggravating our peril.

As a result, we are now speeding inexorably toward a day when even the ingenuity of our scientists may be unable to save us from the consequences of a single rash act or a lone reckless hand upon the switch of an uninterceptable missile. . . .

Have we already gone too far in this search for peace through the accumulation of peril? Is there any way to halt this trend—or must we push on with new devices until we inevitably come to judgment before the atom. . . .

If enough of us believe strongly enough in the ability of intelligent human beings to get together on some basis of a just accord, we might somehow, somewhere, in some way and under some auspices make a start on it.

Unless we soon get started, it may be too late. We can't sit about waiting for some felicitous accident of history that may somehow make the world safe for living.

GEN. OMAR BRADLEY, quoted in
Conscription News, Dec. 26

Between the federal legislation that was enacted to help labor and the legislation that was enacted to help agriculture there is a basic difference. Labor asked and got Federal encouragement and protection for the right to seek economic goals of its own choosing, in its own way. It asked for little in the way of direct Federal assistance; but it asked for and got a great deal in the way of Federal protection for the measures it uses in attaining its objectives. Whether we like it or not, labor has relied more on enabling laws than on direct Federal help. Its major battles have been at the bargaining table and on the picket line. It has asked the Federal Government to act as arbiter in these battles; but it has not made great public display of any appeals for other forms of public assistance.

Agriculture, on the other hand, has emphasized the need for direct government participation in its programs. The Government has bought, stored and sold surplus crops. It has supported prices at levels fixed by law. It has made direct payments for soil conservation measures of one kind or another. True enough, there have been farm programs that depended for their success on the willingness and ability of farmers to organize themselves into groups that needed only legal sanction and, in some cases, financial assistance from the Federal Government in order to solve big problems. The REA and Farm Credit Administration are examples previously cited. But in the main, our Federal farm programs have been of such nature that the general public has come to look upon the farmer as the constant beneficiary of Federal subsidies.

HOWARD H. COWDEN, in
What Course for American Agriculture,
3rd printing, 1957

It is a strange anomaly that if you dare to present the truth, you run the danger of being charged with anti-intellectualism. For years now, I have been living in a fool's paradise. I used to think that to be an intellectual all that was necessary was to have an intellect and to use it honestly and fearlessly in the pursuit of truth.

There were moments when I toyed with the idea that I might even be an intellectual myself. But now I have it on the higher authority that I am wrong on both counts.

To be an intellectual I am informed that you must not be intellectually committed to anything. In English that means either that there is no truth or that the intellect cannot discover the truth, or that it cannot know it with certainty.

As an intellectual you may have an opinion. But you may not say that you are right. And above all, you may not say that anyone else is wrong. This kind of intellectualism is the equivalent of universal skepticism.

I could not possibly be an intellectual because I am committed to the Apostle's Creed. Neither can any other Catholic be this kind of an intellectual because, presumably, they, too, are committed to the Apostle's Creed. And conversely, this kind of an intellectual cannot be very much of a Catholic!

BISHOP GEORGE W. AHR, quoted in
The Catholic Standard and Times,
Philadelphia, Nov. 15

The final truth revealed by Sputnik, or at least by the implications of Sputnik, is one I am almost afraid to mention, lest I be accused of giving comfort to communists. It is this. In an all-out technological race, Russia is sure to defeat the United States because her society is totalitarian and communist, while that of the United States is democratic and capitalist. In short, Communism is better suited than democracy for success in a Rube Goldberg competition.

If anyone doubts this, let him look at some of the evidence.

The educational system of the Soviet Union, entirely controlled by the State, is virtually a forging house for the development of scientists and technologists. With her huge population, Russia is now turning out more engineers than the rest of the world put together. Nor is this solely a matter of superior organization; it is also a matter of mental attitude. The Russian's Bible is Marx, his ideology is dialectical materialism, and he has few lingering values from Christianity to disturb the official doctrine that the chief end of man is to produce, break records, win championships and move large objects from place to place. Uncontaminated by any anxiety that it profits a man nothing if he gains the world and loses a soul, the Russian expert is able to enter a technological race with an integrity far purer than his American competitor.

In contrast to this picture, North American

technology appears confused in the extreme. While it is perfectly true that the average North American today lives a materialistic existence, the fact remains that materialism is an invader of his real heritage, and that his materialistic habits still trouble the conscience of his elite. Nor is this all. While the purpose of technology in the Soviet Union is to strengthen the State, the purpose of most technology in North America is to make a profit for the corporation which pays for it.

HUGH MACCLENNAN, in
MacClean's Magazine, Toronto
November 23

Fragments

WE WORSHIP with a church as well as in it. A church is something not only *in* which but *with* which to honor God and promote man's salvation.

The pencil of the architect, the spade, the trowel, the hammer of the artisan, the brush of the painter, the chisel of the sculptor, each of these works is an act of worship. (Father Freeman, C.S.S.R., quoted in *The Southern Cross*, Cape Town, S. A., Nov. 13)

The Communists want their people to behave like Christians without Christianity. (Dr. Erik von Kuehnelt-Leddihn)

Unhappily it is the "sputniks" of idealism which have somehow failed to get off the ground in an age still fascinated by the exploits of materialism. (David Lawrence)

There is no lack of light in God's Church. There is no lack of clear and safe directives, and men of good will are in no danger of walking in darkness.

I say "men of good will" because unfortunately it happens too often that a great many men do not show enough care to open their eyes to the light and learn the teachings abundantly offered to all by the Supreme Teacher of the Church. Men of today do not delve deeply into the great problems of existence; they are superficial and in a hurry, and no longer know how to draw from the source of truth. (Giusippe Cardinal Pizzardo, quoted in *The Casket*, Antigonish, N. S., Dec. 5)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Charity in the Lay Apostolate

THE CATHOLIC CENTRAL VEREIN, recognized by American Church historians as one of the oldest and most successful efforts at an organized lay apostolate in the U. S., has always emphasized the importance of works of charity. In so doing, it has not only increased its effectiveness, but has also insured itself against the dreaded fate of becoming a movement of sterile intellectualism. The Central Verein, while always emphasizing the necessity of study and discussion of principles and problems, has never lost sight of the important fact that the lay apostolate is essentially one of action combined with prayer and sacrifice.

After more than a century, the idealism of the Verein remains unchanged, as is evident from a message delivered by the president of one of the Verein's State Branches assembled in annual convention last fall. On October 20, President B. N. Lies, M.D., of the Catholic Union of Kansas, addressed the delegates who had convened at Andale for the fifty-first annual meeting of the Kansas Union, as follows:

"Our theme, chosen from the letter of Our Holy Father to the Bishops of the United States on Laetare Sunday, 1957, has special meaning for all of us: 'The need for charity has not diminished, rather it has increased.' At this time, when many of the countries who formerly supported the missionary and charitable activities of Holy Mother Church are impoverished, she must look to us in the United States for support to an increasing extent. With our mite she can do much; with our prayers, she can do everything.

"Most of us are immersed in the affairs and activities of our homes, our businesses, our parishes and our communities. No matter how demanding these duties may be, we must still keep the vision of the Church Universal in our minds. To spread the Kingdom of God to all corners of the earth so that all men may know and love Him, must always be our fondest aspiration.

"Whether we wish it or not, all of us are missionaries in this world. By our work, conduct and attitudes we influence those about us. Whether this influence is for good or bad depends upon us. This is so vital in our day; for in spite of all the plans and organizations for tranquility and order in the world, in the final analysis justice and peace will reign only when the peoples of the earth return to Christianity.

"Most revealing in this light is the statement of Pope Pius XII to Vice President Richard M. Nixon on the occasion of the latter's visit to the Holy Father this year: 'The open heart, rather than the open hand, is the surest test of sincerity.' With inter-continental ballistic missiles an actual fact, with atomic energy for peace and war a reality, with the satellite, Sputnik, whirring over us, with the ever-increasing speed of transportation, the equality and inter-dependence of all men and nations becomes ever more apparent. As Our Holy Father told the recent World Congress of the Lay Apostolate: 'If there is a power in the world capable of overthrowing the petty barriers of prejudice and partisan spirit, and of disposing souls for a frank reconciliation and fraternal union among people—it is indeed the Catholic Church. You can rejoice in it with pride. It is for you to contribute to it with all your strength.' "

Excerpts from the Holy Father's Christmas Address

BUT WHEN CONFRONTED by the inexpressible fact of the coming into the world of the Divine Word—this happening which surpasses all other events in the history of the human race, and worthy, therefore, of supreme admiration—not all men bow in adoration; for they are, as it were, prisoners of their own littleness, incapable of imagining the possibility of infinite grandeur.

Others again—with eyes on the tremendous development of modern science, which the knowledge and the power of man has extended even to the realms of the stars—as if blinded and hypnotized by their own achievements, know how to acknowledge only "the splendors of man," willfully shutting their eyes to the "splendors of God."

Man is beginning to fear the world which hitherto he thought to hold in his hands; he

fears it more than ever, and particularly when God does not live truly in his heart and mind—God whose creation the world is, and all it contains, and in which has been imprinted indelibly His own mark as God Almighty, absolute spirit, essential wisdom, source of all order, harmony, goodness and beauty.

Just as did the man of the past, so the man of the present fluctuates between rapt admiration for the world of nature, of which the most hidden secrets and the most distant limits have been explored, and the bitterness of disappointment which the disorder of his own existence, directed by himself, brings upon him.

The contrast between the harmony of nature and the disharmony of life, rather than being weakened with the increased power of knowledge and action, seems, on the contrary, to follow it like a heavy shadow.

This complete pessimism, which is taking possession of the majority of souls which are susceptible to the most expansive and even unreasonable optimism, derives from an extension to the whole world and its fundamental laws of the undeniable lack of unity which the world presents, and is attributing the blame to the Creator Himself.

If, then, the inquiry is pushed to the roots of these and similar facts, hope remains still more shaken, since their causes admit still deeper disharmonies and foretell others yet more serious. Why such indifference for another's right to life, such contempt for human values, such a low ring in tone of true civilization, if not because preponderant material progress has shattered the harmonious and happy completeness of man, has somehow mutilated his appreciation of those ideas and values, giving his completeness only in one particular direction?

Technical progress, on the other hand, when it imprisons man within its own limitations by cutting him off from the rest of the universe, particularly from interior spiritual forces, fashions him to its own characteristics, of which the most notable are superficiality and instability.

... the "speed crazy" man tends to become in his life like a reed shaken by the wind, unproductive of lasting achievement and incapable of supporting himself and others.

Similarly, the manifold applications of marvelously increased external energy tend more each day to enclose human life within a mechanical system which does everything automatically and at its own expense, thereby reducing the incentives which previously forced man to develop his own personal energy.

There exist, then, deep discords in the new man who has been created by progress. But although these are full of danger, they are not great as to justify the excessive despair of the pessimists nor the resignation of the indolent. The world can and must be brought back to its initial state of harmony which was the plan of the Creator from the beginning when He gave his works a share in His own perfections (See Ecclesiasticus 16, 25-26).

All redemption and freedom comes to us, therefore, from Christ, not from nature, which always and perhaps even more so today, under the power of technology, is ready to fasten on its chains.

Modern man, for his part, is more liable to become again a slave of nature since, contrary to other ages when he was in bondage to it out of ignorance and weakness, man is subjected to its very strong pressure because of his extensive knowledge and application of its forces, and consequently is likely to bestow on it the worship of adoration and gratitude for the wonders which he perceives there and for the immediate benefits he derives from it.

... the coming of the Son of God on earth clearly shows the close links which bind the transient to the eternal.

The world and man would have no explanation and possibility of continued existence were they not given a share in the eternal being of God, their Creator.

... if one rejects the very idea of God's eternity and the possibility that God shares with His creatures something of Himself, it is useless to speak of order and harmony in the world.

In every respect, technology by itself is incapable of recognizing and developing the divine seed of unity and harmony implanted in creatures.

Today there are scientists who believe they can—at least in their method of working—leave

this truth out of account. That is, they do their work as if the spirit were non-existent, and they deny its presence in their researches. Imbued with materialism and the philosophy of the senses, they look for answers to their questions only from their instruments and calculations, from the accute observation of facts and from the checking and coordination of external phenomena.

Real observation of how the best investigators have proceeded and how inventions and discoveries of the highest importance come to birth, forces one to admit the active presence of the spirit. From the spirit comes the direct perception of the essential connection between facts which are often diverse in character. From the spirit comes the penetrating sharpness of observation and analysis. From the spirit comes the strength of the synthesis which has set true reality before the mind and led it to form final judgment.

It is obvious, then, that the presence of spirit in human activity is undeniable. Clear evidence of it in the world cannot be passed over in silence, save by prejudice and superstition. The evidence is of unity, order and harmony which have their origin in God and without which even the application of mathematical formulas and the sciences would not truly portray reality.

And what would be the normal relationships of social life without the light of the Divine Spirit and without account being taken of the relationship of Christ with the world?

The answer to this question, alas, is the bitter reality of those who, preferring darkness in the world, proclaim themselves worshippers of the external works of man. Their society is successful only under the iron discipline of collectives in sustaining the anonymous existence of one group alongside that of the other. Altogether different is the social life based on the pattern of the relationships of Christ with the world and with man. It is a life of brotherly cooperation, of mutual respect for others' rights, a life worthy of the first beginning and last end of every human creature.

... both in man and in the world; there was never extinguished the expectation of a return to the primordial condition, to the divine order made manifest, as the Apostle says, with the groans of every creature (See *Romans* 8, 22). For, in spite

of the slavery of sin, man remained always the image of the Divine Spirit, and the world the possession of the Word.

The hope is still Christ who, as He freed the world from the slavery of sin, will likewise free it from the slavery of corruption by restoring to it the freedom of the sons of God.

The life of man and the history of the world are deeply influenced by this expectation. If men will not see harmony entirely restored until the dawn of the last day, if their bread will remain watered with sweat and tears, if the groans of creatures on earth will continue to be heard, theirs will not be the sadness of death, but the travail of a mother who, according to the vivid words of our Divine Master, when her hour is come, willingly forgets all pain, for a man has been born into the world (See *John* 16, 21).

The history of the race in the world is a very different thing from a procession of blind forces. It is a marvelous and vital working out of the actual history of the Divine Word.

From the beginning God, by placing man on a rank of higher dignity than all the other works of His hands, had already subjected to him all the creatures, even the heavens, moon and stars fashioned by His fingers (*Psalms*, 8, 4), in a word, the whole world, in order that he might work in it and preserve its harmony (See *Genesis* 2, 13). But Christ Himself, who is the witness and pledge of the world's harmony, has shown by the example of His life and death what an active, laborious and painful contribution man must furnish towards its preservation, towards its development and, wherever harmony might be lacking, towards its restoration. The work of restoration achieved by Christ was defined by Himself as a struggle against the "prince of this world," and its conclusion as a victory—"ego vici mundum" (I have overcome the world). (*John* 12, 31; 16, 33)

The call to Christianity is not, then, an invitation for God simply to aesthetic pleasure and the contemplation of His marvelous order, but the call to unceasing action under obligation and strict discipline, with respect to all the paths and conditions of life.

Its activity is manifested before all else in a

complete observance of the moral laws, whatever may be their object, whether great or small, private or public, whether a question of restraint or of positive action. Moral life is not confined only to the interior man, so much so that it does not also effectively influence the harmony of the world.

Intervention in the world to maintain divine order is a right and a duty which belongs essentially to a Christian's responsibility and permits him lawfully to undertake all those actions—private or public or organized, which aim at and are suited to that end.

It is no secluded territory nor restricted administration which is being entrusted to the activity of the Christian. No field of life, no institution and no exercise of power can be forbidden to those who cooperate with God to maintain divine order and harmony in the world.

However, it is necessary for Catholics first to take account of the extent of their ability and of their aims; that is, let them be spiritually and technically trained for what they are proposing to do. Otherwise they will bring no positive assistance, still less the precious gift of eternal truth, to the common cause, with undeniable hurt to Christ's honor and to their own souls.

Christian action cannot, least of all today, surrender its unique claim and character merely because someone sees in the human association of the present time a so-called pluralistic society which is cut off from the attitudes of mind which oppose it, set permanently in its respective positions and impatient of every collaboration that does not develop on an exclusively "human" plane.

If this term "human" means, as it seems to, agnosticism with regard to religion and the true values of life, every invitation to collaboration would be equivalent to a request to surrender, to which the Christian cannot consent.

For the sake of the common good, the chief basis of action, not only of Christians but of all men of good will, should be order and divine harmony in the world. Their preservation and development should be the supreme law which ought to govern the important meetings among men.

Nowadays an apparently blind fascination for progress leads nations to overlook evident dangers and not to take quite considerable losses into account.

Everyone is aware of how the development and application of any invention to a military purpose almost everywhere brings harm out of proportion, even in the political sphere, to the advantages which are derived from them and which could be secured by other paths at less cost and danger, or be quite simply postponed to a more convenient time.

To a person pondering and forming a judgment on the actual state of affairs—and always allowing for the right of self defense—the present-day competition between nations in demonstrating their individual progress in war equipment assuredly offers new "signs in the skies."

But even more, it offers signs of pride, of that pride which produces on earth wide differences between souls, nourishes hatreds and prepares the way for conflict.

Let those who observe today's competition, therefore, know how to reduce the facts to their true proportions and, while not rejecting approaches aiming at peace agreements which are always desirable, let them not permit themselves to be misled by records, often of very short duration, nor be too much influenced by fears skillfully evoked to win the interest and support of others who may be glad to be connected with a class of men among whom the *homo faber* takes precedence over the *homo sapiens*.

... at the moment, it is a question not so much of hastening to the defense as of preventing the overthrow of order and of giving a deserved breathing space to the world, which has already experienced too much suffering. We have endeavored more than once in times of crisis, and we regard it as a special task imposed by God on our Pontificate, to forge between nations the bonds of true brotherhood. We renew our appeal so that among the true friends of peace all possible rivalry may come to an end and so that every reason for lack of trust may be removed. Peace is a good so precious, so productive, so desirable and so desired that every effort in its defense, even with reciprocal sacrifices of legitimate individual ambitions, is well spent.

SOCIAL REVIEW

Refugees from East Germany

AT THE BEGINNING of last December the German Bundestag protested against a new arbitrary measure, sanctioned by the so-called People's Chamber of the Soviet zone of Germany. In the future, "escape from the German Democratic Republic" will be punished severely and will have consequences for the relatives left behind. Soviet Zone authorities declared it a crime to leave the "zone."

Despite all this, the stream of refugees from East to West continues. During the last week of November, 1957, the influx even increased. The number of refugees from the Soviet zone of Germany registered with West German reception camps during the week from November 16-22 totaled 6,161.

Hazardous Highways of Europe

IT MAY COME AS A SURPRISE to many that the United States, undisputed leader in the automotive world, does not have the worst record for fatalities caused by automobile accidents. Nevertheless, such are the facts as is pointed out in an article in the September-October, 1957, issue of *World Health*. The article in question bluntly asks the disturbing question: "Why is the risk of death on the roads in Western Europe almost twice that of Great Britain and nearly four times that of the U. S. A.?"

In 1955, road fatalities reached 35,000 and injuries exceeded 600,000 cases in fourteen Western European countries. The American death casualties in auto accidents for the same year was 37,000—slightly more than the fatalities in Western Europe. It must be borne in mind, however, that in America fewer than five persons died per 100 million kilometers, whereas the average was ten in Great Britain and eighteen in Western Europe.

It is estimated that only five per cent of the casualties everywhere are due to faulty vehicles. In Western Europe seventy per cent of the accidents are attributed to faulty roads and poor traffic organization, while twenty per cent are caused by faulty driving. One reason why Europe has so many casualties on the highways is that cyclists and pedestrians use these roads to much greater extent than in America.

Mental Illness in the U.S.

MENTAL DISORDERS cover a wide range of conditions. There are the slight emotional upsets, usually of relatively short duration, that everyone experiences at one time or another. Serious mental illnesses, however, involve basic changes in the personality—distortions in emotional reactions and in behavior—which require specialized treatment. And proper institutional care is one of the main steps in the treatment of most of these serious mental disorders.

Over a century ago, in 1840, Dorothea Dix, a New England schoolteacher, undertook a vigorous crusade to get the mentally ill—who were called "lunatics" then—out of the jails and so-called "asylums" and into hospitals where they could be cared for humanely. Until this time, victims were usually exiled from all human contact and treated as evil and bedeviled. They were quite commonly beaten, chained to the floors of unheated cells, and often left naked because they were thought to be insensible to heat and cold.

But that was a century ago, and today poorhouses and jails have almost entirely given way to hospitals for the mentally ill. Mental illness is recognized as the disease it is, and the words "lunatics" and "asylums" have practically disappeared from the American vocabulary. The most important change of all is that many patients are leaving as well as entering mental hospitals—leaving to resume normal living again.

This last change is due mainly to the fact that medical science is finding out more about mental disorders and how to treat them. Until recent times, custodial care was the chief means for dealing with cases of serious mental illness. A variety of means are now used to treat mental illness. These include electric shock and insulin therapy, occupational therapy, and psychotherapy and psycho-analysis. . . .

The number of mental patients in the United States is decreasing for the second straight year, President, F. Barry Ryan, Jr., of the National Association for Mental Health reported on November 21. Mr. Ryan told the annual meeting of his organization that he estimated there had been a total drop of 5,000 patients between June, 1956, and June, 1957. In 1956, for the first time in twenty-five years, there was a total decrease of more than 7,000 patients. This will mean a decrease of about seven per cent in over-all resident figures at a time when admission rates were continually increasing.

Cautions on Slum Clearance

THE MIGHTY BULLDOZER, so important a machine in the demolition of houses, may well be the symbol of our current method of slum clearance. The bulldozer removes virtually every object within its path. Similarly, programs of slum clearance usually followed in the United States are very thorough in removing not only dilapidated houses but also certain social institutions which have been a source of strength to the uprooted. It happens, therefore, that there is need for a different approach in our slum clearance projects.

So thinks a physicist, Dr. Leonard J. Duhl of the National Institute of Health, Bethesda, Md., who warned against accepting slum clearance as a cure-all for city ills. Dr. Duhl asserted that slum demolition often went awry because it removed old, familiar morale-bolstering institutions, such as the corner grocer, the familiar policeman, etc. "Slum clearance projects," he told the annual meeting of the American Municipal Association in San Francisco on December 3rd, "frequently mean the disintegration of a group of these caretakers, a loss by the people in the neighborhood of essential emotional supports."

While it is generally recognized that slums are breeding places for crime, we feel inclined to agree with Dr. Duhl when he says that the removal of the slums does not necessarily effect the elimination of crime. Perhaps too much attention has been paid to the physical aspects of slum clearance, such as the removal of dilapidated houses, and not enough consideration shown for the human and moral values involved. In most, if not all, slum clearance programs, scant consideration is given to the peoples who are uprooted from the neighborhood. As Dr. Duhl truly states: "We forget that to the people who live there, what we call slums is home. People find it hard to give up their homes. Contact with familiar neighbors, chats through open summer windows, passing comments to the neighborhood grocer, are all part of a normal and comfortable day."

Dr. Duhl emphasized that he was not opposed to slum clearance. His contention, he said, was with the type of slum clearance "that proceeded without attention to the social and emotional needs of the community. . . Perhaps we may find our way out of this dilemma by working with people before important decisions are made, attempting to understand their needs, involving them in planning discussions, and making changes in official plans which allow for the preservation of the unofficial network of characters."

"American Catholicism"

AMERICAN CATHOLICS in the United States are "quite different" from their co-religionists in Europe and Latin America. Now thirty-two million strong, the Catholics of our Nation have experienced a long struggle for "acceptance" by a predominantly Protestant culture. In the process, they have "taken on the color and habits" of American life. Their Catholicism thus has been stamped with a different character differentiating it from Catholicism exhibited in other parts of the world.

This conclusion is expressed by Rev. Gustav Weigel, S.J., in a new book titled *The Catholic Church, U.S.A.*, which represents the work of twenty-five contributing authors. The book traces the growth of the Catholic Church in this country from a simple and often-harassed minority to the largest single religious body in the Nation, comprising approximately one-third of the total church membership.

Father Weigel, of course, emphasizes that the "differences" of American Catholics do not involve doctrine. In regard to beliefs there can be no difference between "American Catholicism" and European or Latin-American Catholicism. The differences are those of an external nature and stem from history and cultural background. The following are some of the "over-all traits" which Father Weigel finds distinguish American Catholicism from Catholicism elsewhere:

"The American Catholic has explicitly chosen to be a Catholic," and the religion was not "thrust upon him by a culture." In the United States a person may embrace any religion he chooses, or no religion at all, and "no social condemnation will fall upon him." Unlike the Catholic of Ireland, Spain, Italy, France or Brazil, the American is under no "pressure" from his cultural environment to "retain a thin, nominal allegiance to Catholicism."

"The American Catholic is much more tolerant of non-Catholic religions than members of European communities where only one religion is effectively present." He accepts America's "religious plurality as an obvious fact" and is not "scandalized" by it.

In the third place, the American Catholic regards religion primarily as "something to *do* rather than something to *think about*." According to Father Weigel, activity—in the form of good works and moral endeavor—is more congenial to him than contemplation.

Anti-clericalism is said to be noticeably absent in America. Suspicion or a hostility between the clergy is common in some Catholic countries, but is alien to the average American Catholic mentality. In this respect, Father Weigel mentions the oft referred to freedom of contact between priest and people which has always been considered typical of American Catholicism.

On the debit side, Father Weigel finds Catholics in our country "weak in initiative" and "too prone" to leave to priests the task of planning and organizing, functions which laymen properly might undertake. The Jesuit author also deplors the tendency of our Catholics to compartmentalize religion as a "Sunday affair" and thus seal it off for everyday life. Also, Catholics in some instances may be strict in maintaining morality in their private life, while being unscrupulous in their professional life.

All these observations from Father Weigel's contribution to *The Catholic Church, U.S.A.*, were included in a recent article by Louis Cassels of the United Press. The subject matter of the book suggests that it will be read quite extensively. Comments, particularly on Father Weigel's analysis, should be forthcoming from many quarters. Some of Father Weigel's conclusions may be open to challenge. At any rate, the book should be quite stimulating.

Conquest Through Trade

THOSE IN THE FREE WORLD who continue to oppose trade relations with Soviet Russia and its satellites are accused of being unrealistic and needlessly fearful of advantages which might accrue to the enemy. Proponents of trade with Communist countries go so far as to point out that business relations with these nations might even work to the detriment of Red totalitarianism. What do the actual facts in the case disclose?

At least one economist of note, who expresses himself fearlessly, has gone on record against the so-called realistic approach in the matter of trade with the Soviets. Testifying before a U. S. Senate Subcommittee in July, 1954, Siegfried Garbuny pointed out that the Soviet trade bloc has "all the characteristics of the *Grossraum* of Hitler's Germany and of the co-prosperity sphere of pre-war Japan." These were plans to build such interdependence of interlocking economies that small countries could not withdraw.

According to the November, 1957, issue of *Freedom's Facts Against Communism*, the Soviets have already tied the East European satellites to

the Soviet economy through complex trade agreements as well as through interlocking of Communist Party rule. Already in 1954 Garbuny explained that the Reds were extending these complex trade agreements as a means for conquest, first of all, in "the Near East, the Arab world," and also in India. In the second place, Communist economic infiltration is scheduled to penetrate into Europe; and finally, "into Latin American countries where virgin ground was just broken." Soviet trade agreements were made with Argentina in 1953 and with Uruguay in 1954.

It is explained that militarily, economically and politically, the Communist empire has only one strong opponent—the United States. For that reason, the full force of Communist invective and abuse is always turned on the United States. With each trade agreement the Communist Empire extends its propaganda radius against the United States. Soviet schemers use both trade and propaganda to drive American investment and American influence out of target areas, thus making room for the techniques of tyranny which accompany Communist conquest.

Under such circumstances, concludes *Freedom Facts*, it is our task to stop not only the Soviet soldier, but the Communist trader and propagandist as well. Too little—much too little—thought and energy has gone into this job. Communist successes in the Middle East remind us that the sands of time are running out.

Personalia

AN NC RADIO DISPATCH from Rome announced that Msgr. Joseph C. Fenton, professor of theology at the Catholic University of America, Washington, D.C., was presented with his diploma as a member of the Pontifical Roman Theology Academy. Monsignor Fenton, who is editor of the *American Ecclesiastical Review*, was appointed to the academy last year, becoming the only American member of the group.

The first meeting of the academy, founded in 1718 by Pope Clement XI and reinstituted last year by His Holiness Pope Pius XII, marked the 50th anniversary of the publication of the encyclical *Pascendi Dominici Gregis*, condemning the heresy of Modernism, by St. Pius X.

Addressing the academy, His Eminence Adeodata Giovanni Cardinal Piazzini, Secretary of the Sacred Consistorial Congregation and protector of the academy, stressed the importance of a more widespread teaching of theology.

HISTORICAL STUDIES AND NOTES

REPORT OF REV. FRANCIS XAVIER PAULHUBER, MISSIONARY, ON HIS LABORS IN THE UNITED STATES, 1851-1856

II

WHEN, FIVE YEARS LATER, I returned to my native country and on August 29 again saw my native village, I did not experience a greater joy than I did on first gazing at Milwaukee at the end of my journey. When we had come to a stop and had anchored, a wild, noisy din was raised by groups of taxi-drivers, agents and footmen who lined the shore. I hesitated to go ashore and remained standing in a corner, when a broad-shouldered elderly gentleman approached me and whispered into my ear: "You are surely a priest and a stranger. Trust me and follow me; I will accompany you."

It is disconcerting that in certain circumstances one is most frightened by the kindest word. With great trepidation I followed him to the shore and let him carry my luggage. "Where do you wish to go?" he asked on the way. "To the Sedelmayer Hotel," I said, "because it was recommended to me." "I will take you there," he replied. Suddenly he pointed to a small house on the street and said that it was his own. The street light gave me an opportunity to read the sign on the house and I saw that the man himself was an innkeeper. This unselfish way of acting put to flight every shred of distrust, and I told him that I would like to stay at his place. I thereupon entered and stayed over night. Two years later I was called to a sick man: it was my good innkeeper with whom I stayed my first night in Milwaukee. He was a good Catholic from the neighborhood of Cologne. I prepared him for death which came a few days later.

The next day, the Saturday after Pentecost, June 11, my friendly innkeeper took me to the residence of the Bishop. Since the Bishop was not at home, my friend took me to St. Mary's Church, a German church. In the evening the Bishop came to see me upon returning from a missionary excursion. It is remarkable how quick men of the same ideals become friends and how soon one feels at home under the roof of men of the same conviction. In particular, my compatriots, the numerous Catholic Bavarians, were very demonstrative in their devotion to me and

the news of my arrival was spread with lightning speed.

Yet the greatest impression was made on me by my meeting with and the greeting of the Bishop. It was thrilling to be able to address him with the words: "But now, Most Reverend Bishop, did I not redeem my pledge which I had given you three years ago at the table of the Bishop of Ratisbon?" It was arranged that I stay with the Bishop. From that moment I had the confidence of His Excellency to such an extent that I had to assist him in all important affairs of his episcopal administration.

The first assistant at the Cathedral was a young man, a convert from Protestantism, who had studied in Munich and Innsbruck. I gladly will not mention his name, because three years later he created a great scandal. (His name was J. M. Ives. He returned to Protestantism) The pastor of St. Mary's Church, the oldest German church of the city, was a young Austrian priest, very zealous and active; his name was Doctor Joseph Salzmänn. His neighbor was a priest from Moravia, Anton Urbanek, who later was killed by an explosion on a Mississippi steamer which wrecked the ship completely. The pastor of another German Church, Holy Trinity, was the learned Joseph Salder, likewise an Austrian of St. Poelten, and an ex-Jesuit. (He was born in 1809 in Finsterhof, ordained July 26, 1834, immigrated in 1847, was stationed in Cincinnati in 1873) A few hours later all these priests were my friends and I must confess that even then I felt at home in Milwaukee.

On the next day, Trinity Sunday, I celebrated High Mass in the Cathedral. In the afternoon I presided at Vespers in the English Church of St. Gallus and thereby began my missionary activity. In the evening I wrote my first letters from the interior of America; first of all to my good mother, the unforgetful, I described my arrival and especially the miraculous protection of God on my trip into the interior.

Milwaukee, in the Indian language *Minewag*, i.e., thornbush, has an incomparably beautiful lo-

cation. Nearby Lake Michigan, the mouths of the two rivers, the Milwaukee and the Menominee, the friendly romantic valleys, the banks rising up 100 to 150 feet and in the background the green shady primeval forest—are all gifts of nature which are hardly surpassed in another spot. What nature may have left for improvement was added by the hands of men. It always gave me pleasure to walk along the shore of the lake. How thrilled I was by the enchanting panorama unfolded before my eyes. Everywhere activity, everywhere movement. Large groups of ships are ploughing the waters in all directions, some crowding all sails; others having them taken in, showing black chimneys; some coming, others leaving; some turned up at the horizon as if they had risen up from the abyss; others seemed to sink into the abyss.

Just outside the city the lake formed a horse-shoe-like bay below my favorite walk. This spot was the temporary stopping place of most ships. Several bridge-like constructions extended from the shore some distance into the bay. The ships went up to them to load and unload their cargo. Other ships entered some distance below the mouth of the river and sailed up to the seaport, going as far as to the center of the city. Indeed, a sailing ship creates a beautiful, majestic and superb sight. How insignificant, wabbling and noisy by comparison is every vehicle on land. Even in the most violent storm, when waves overtower waves, when floods of water roar with deafening noise and the breakers seethe as if one element were to destroy the other, the ship courses forward with half-reefed sails, conducted safely by the hand of the steersman. Thus braving the winds, the ship reaches its anchor-place; now it stops, the cables rattle and the anchor is fixed. After all, one must have seen the ocean, one must have watched the sailors on the lakes to get the right idea of all this; pictures and descriptions in books will give you but a faint idea.

On the following morning I accompanied His Lordship on a visit to the settlement of some immigrants from Cologne on the Rhine. The settlement was situated a few miles outside the city. The good and poor people had finally been able to erect a good frame church which was ready for blessing. A cemetery was also laid out and a fitting bell was purchased. At the ceremony of blessing I had to assist the Bishop and to preach the sermon. Good heavens! What a beautiful celebration for those good Catholic people! One

cannot describe their joy and emotions; there is no word to express them. Things which we have in abundance are not appreciated; when we have been deprived of them for some time, we will be able to evaluate them properly. The settler has lived for many years in the primeval forest; he has cultivated a good section of land, has built a home, stable and barn; furniture for the home and implements in the yard have been acquired; cattle in the stable have multiplied and material goods in general have accumulated to satisfaction. Meanwhile, his family has increased and this increment has brought forcefully to attention the want of spiritual goods. Now the settler keenly misses what had been considered for a long time an impossibility: a little church in the community. Now, by all means, a church, Mass and German sermons, and a school on the settlement to crown all his achievements along material lines. The proverb says: Ocean perils teach prayer. We may say also: Silent backwoods teach prayer and perhaps even better than the roaring waters of the ocean. (Note. The celebration was apparently the blessing of St. Mathias', Beloit Road, in 1851. A priest from Milwaukee held services there twice a month)

On the day of my arrival in Milwaukee I paid a visit to the convent of our deserving Bavarian Sisters of Notre Dame, since I was to deliver to the Sisters several articles. Moreover, one of my former acquaintances was stationed there. "Sister Superior," I said to her, "do you still remember the suburb Au and the school there and the catechist?" "Yes," she said after reflecting a few moments, "he was the Chaplain Paulhuber." "Now he is standing here and transmits to you a thousand greetings from home." Scenes of meeting and recognizing have a more thrilling effect when they are not expected and happen at far-away places. The good Sister Caroline Fries could not stop repeating: "You are that priest. You are now here. Is it possible?" and the like.

At the same time I had an opportunity to be entertained by her for a longer time. It had been decided to establish a new mission for the Sisters at a place thirty-six miles distant from Milwaukee, and I was commissioned by the Bishop to take Mother Caroline and another Sister to inspect the site with a view to eventual establishment. On the day before Corpus Christi (June 20, 1851), we left Milwaukee, covering thirty miles by steamer and six miles on foot into a primeval forest. Night had already set

in when we observed a clearing in the woods and on it a larger loghouse to which was attached a smaller frame building. Towering over them nearby stood a large mission cross. This was the place we were seeking: Holy Cross in the settlement of Luxemburgers. Walking over felled trees, we finally arrived at our goal. There we found everybody, young and old, in feverish activity under the direction of their pastor, a native of Austria, making preparation for the feast of the following day. Later there arrived the noted Jesuit missionary, Francis Xavier Weninger, who came to take part in the celebration. Two sleeping accommodations, one room on the ground floor for the three priests and one in the garret for the two Sisters, provided a night's rest for us. In the morning the movement of people began as soon as the little bell had rung the Angelus: one congregation after another arrived from surrounding communities, all led in regular procession and with prayers recited aloud. The woods echoed sacred songs and prayers from every direction. Finally the Corpus Christi procession was formed. For many years after, this celebration continued to be the subject of the good people's reminiscent conversation. At a spot where one of the Gospels was sung on that day a mission convent of the Sisters of Notre Dame was erected a few years later. *Note.* Holy Cross in Washington County, Wisconsin, was blessed on November 12, 1848. The name of the priest in charge was George Laufhuber. Holy Cross was the third establishment of the Sisters of Notre Dame and in 1852 it counted six professed Sisters, three novices and fourteen postulants. *Catholic Directory* for 1852, page 194)

This place was also to become my first field of missionary activity. Particular circumstances occasioned my second trip to this place. Eight days after this Corpus Christi celebration, the Rt. Rev. Bishop sent me there to remain for six weeks. There was plenty work to do in the church and in the school on the building site, and moreso on excursions to distant settlements. All this demanded effort and over-exertion. For the first time I encountered difficulties in the German language. Many children of the Luxemburgers could hardly read High-German correctly, still less speak it. They could not even understand what was said in High-German. They learnt very little of it in school, because their teacher, also a Luxemburger, taught them most of the time in Low-German. It took some time

till I learned this Low-German sufficiently to enable me to understand Dutch and Flemish as well.

The terrain of this place, even as the vast portion of this region, is somewhat undulating. The soil is so fertile that better cannot be found anywhere. The rays of the sun cannot easily penetrate through the lofty trees of the primeval forests which abound in oak, acorn, linden, cedar and larch. This is the reason why the soil is so wet most of the time, often being covered with inches of water. It is this watery condition of the soil which prevents many an immigrant from buying such land. Yet when the trees are once cut down and the fields cleared by fire, the ground dries quickly and is changed into the best soil for raising wheat.

Terrible damage is done by rains here which somewhat resemble tropical torrents. The rich soil becomes soft to the depth of two and three feet, so that it becomes a liquid mass in which the giant trees which are rooted rather superficially lose their foothold and before long topple over by hundreds and thousands, even where no wind is stirring. Falling trees cause a terrible crash, especially at night; in daytime one may walk in the woods only with the greatest caution.

My four-day excursion into the country will never be forgotten by me. It turned out to be a succession of adventures and dangers. It was made during a rainy season. The least danger of all was that of being killed by falling trees, or of sinking into the swamps from which I and the old horse given to me by a fellow priest could be extricated only with the greatest difficulty. At the first place of lodging I came very near falling from the garret as I hung for some time only onto the bedstead; a grizzly bear climbed up to me and was about to become my bed-fellow when he was chased off by barking dogs. "He smelt meat in the garret," my host told me the next morning in the coolest manner. I surely could not have long endured such bleeding as was caused during the same night by certain insects which are plentiful in America. At one place I had to cross a swamp for fifteen minutes. At another spot I had to wade through a river, the water reaching up to my shoulders. I had to pull the horse after me. Late in the evening I was lost in the woods and was found some time later. Finally, on returning, horse and rider were thrown from a bridge into the river hardly a hundred feet distant from my home. I must remark that all these

adventures were crowded into four days, and that this excursion was to be the pattern of many others which were not a bit different from this first one.

Six weeks had passed, when Bishop Henni recalled me to Milwaukee. The parish which had been destined for me had become vacant. It was that of St. Boniface, twenty miles west of Milwaukee. "Go to St. Boniface," the Bishop told me, "there you will find a great piece of work: the congregation is split; only the foundations of the new church have been laid some years ago; there is no school at the place. I have sent my best priests, but without success; make your masterpiece there." This was the wording of my first appointment. No taxes were to be paid for the document. The next morning I left for my new parish. Places in America receive several names in succession: The first name might be the name of an Indian who had lived there; the second may be that of the first white settler or the leader of a group of immigrants; the third name may be that of political designation, while the fourth that of ecclesiastical designation. Thus my new place was first called St. Boniface, then Germantown or Dutchvillage, then Regenfuss Settlement, because that gentleman, born at Neukirchen near Erlangen, had led a group of settlers to this place. The settlement dates from the year 1841 and is located in Washington County.

The chief congregation of St. Boniface at the time of my arrival numbered about one hundred and ten families. Three miles south was located St. Hubert, counting about sixty families. Five miles farther was St. Augustine with about forty families. On the opposite side, eight miles from St. Boniface, was St. Mary's of the Conception with about twenty-nine families; ten miles farther St. Joseph with forty families, and sixteen miles beyond was St. Mary of the Assumption; lastly, about sixty families were living in the townships Westbend and Salzberg. Measured from the most distant homes of Catholics, my parish had an extension of thirty miles in length and about twenty miles in width.

Moreover, I had to visit some missions where Mass had to be said in private homes. The farthest distant was located about forty miles away. Finally, I had no assistant and had to tend to all these places myself.

I can never forget my first morning in the new parish. My straw-sack was lying on a bedstead covered with a blanket and placed near the window at the south side of the room. All the

glass in the upper row of the window panes was smashed, and only that of the lower row was preserved intact. On awaking, my first look was at this window which was already lighted by the rising sun. There I saw a rattlesnake which was basking in the warm rays of the sun. Such guests and bed-fellows are not very welcome. I got up, went out and killed the snake with a pole.

I soon was convinced that I could not minister to such an extended parish without the use of a horse. In such circumstances a missionary can get along without many things, but not without the services of a good horse.

At first I took my meals at a farm house. But I could not keep a regular schedule: now I returned at 1 o'clock in the afternoon, then at 3 o'clock and sometimes even late at night. Such irregularity cannot appeal to any keeper of a boarding-house. Some time later a student arrived from Switzerland and I employed him as teacher in the school. We two cooked in turn or together. We made our own beds, cleaned the vessels and scrubbed the floor from time to time. This bachelor's life might have been tolerated. But to walk ten, fifteen or twenty miles with heavy, stuffed satchels to distant missions or, what was worse, to sick people at night in the trackless region, was beyond human endurance. So I bought a horse; it had its faults, but the price was cheap and it did good service. Half a year later I exchanged the horse in queer circumstances and on my return bought a brown English mare four years old. To this beast I am debted more than to any other animal. This noble horse served me more than four years; it assisted me to overcome thousands of difficulties; it carried me often with lightning speed over personal dangers of life or to distant dying persons; it stood still, looking on me mildly, when in the dark of the night a branch of a tree would have thrown me had the horse gone farther; it jumped with deer-like swiftness over barricades and forded rivers, calling me to help with a whine whenever it had sunk up to the neck in a morass. For two years I had to ride on horseback every day at least five miles in the morning and five miles back in the evening; the horse covered the distance in fifteen to eighteen minutes. The remembrance of the attachment, faithfulness, attention and willingness with which this noble animal served me during four years could move me to tears, whenever the thought entered my mind that I might lose it on some unfortunate day.

I had to make an arrangement whereby on every Sunday and feast day I celebrated High Mass with sermon at St. Hubert's between 8 and 9:45, and at St. Boniface between 10 and 11:45. Confessions and the distribution of Holy Communion were additional work. Sometimes I had to conduct triduum; on such occasions I preached on each of the three days and heard confessions.

Change of climate is a great hardship. In summer the priest has to suffer from extreme heat, and in winter from extreme cold. Many people die from sunstroke or from freezing. I myself more than once was frozen stiff so that I could not move even my finger and was at death's door. In summer mosquitoes pester you, robbing you of your night's sleep—a terrible plague. You cannot cross some meadows without danger of being bitten by poisoning rattlesnakes. To meet bears and wolves in the woods is no pleasant encounter, especially when they are hungry or irritated. You may not show any daintiness in food and drink. In the homes of the "bush-farmer," day after day I received nothing but roasted pork, bad coffee with the dregs and whiskey. "The bush has nothing else," was the excuse of Germans and more so of Irishmen. At any event, the missionary, the clergyman, is a welcome guest with all, even Protestants; he is given all that is to be had, and to offer payment is considered an insult. That the sleeping accommodations are not the best is a matter of course. Yet two cases are ever present in my mind. On one occasion I had to stay overnight in zero weather in a hut without doors and windows, covered only with a blanket while lying on the floor. On another occasion a totally insane person insisted on being my bed-fellow overnight.

The Catholic missionary not only becomes the butt of ridicule and insults in abundance, but also at times is an object of bloody attacks on his life. It would surely be folly and waste, if he would meekly let himself be killed. For this reason the missionary must muster courage, so that he does not lose presence of mind in the most critical situations.

In a house about four miles away, a very remarkable phenomena began to appear. I was called and in the presence of ten or twelve courageous and unprejudiced men I examined the things most minutely. The result was (my conclusion) that these things were the work of in-

visible diabolic forces. Some of the men began to suspect witches at work and they would have burnt two innocent women as witches, if I had not saved them. Soon after, in a spiritualistic meeting in a neighboring house, the rapping spirit revealed that it was I who started all that spookish work to get money. For this reason I was exposed to horrible persecutions to the extent that I came near being killed. (Note. In those years the craze of table-rapping and spiritualistic meetings was at its height)

The Rev. Father Weninger remained with me for more than two weeks to preach missions, erect mission-crosses and bless them. Father Weninger is a native Austrian of noble extraction, a man who has a few equals. As far as zeal for the honor of God and salvation of souls is concerned, and as for missionary activity, there is no equal among American missionaries. It seems he cannot sit still in Cincinnati among his Jesuit confreres, to whom he belongs; he travels almost the whole year through the United States, always alone, preaching missions now here, now there, three and four sermons a day, hearing confessions most of the time, reserving only a few hours for sleep in his confessional. He is blessed with physical vigor and health to an uncommon degree. Father Weninger is mostly a missionary to the Germans and he likes them best. Yet he also preaches in English and French. He manfully attacks the domineering ways and the sort-of-prince-like manners of certain German church dignitaries who show little interest in their German heritage, hoping thereby to ingratiate themselves with the English-speaking community of America. Of course, such a remarkable man has also his peculiarities, the foremost of which is his credulity in finding miracles wherever he goes. Yet these eccentricities detract in no way from his great merits. (Note. Father Francis Xavier Weninger was born October 31, 1805, at Wildhaus in Styria, Austria, was ordained September 30, 1828, arrived in America July 25, 1848, died in Cincinnati on June 29, 1888. He was one of the greatest popular missionaries of all centuries, who led back to the church thousands of fallen-away Catholic Germans)

(To be continued)

REV. JOHN M. LENHART, O.F.M. CAP.
Pittsburgh, Pa.

Book Reviews

Received for Review

- Brunner, Edmund deS., *The Growth of a Science*. Harper & Brothers, Publishers, New York. \$3.00.
 Faber, Frederick William, D.D., *Spiritual Conferences*. New Edition. The Peter Reilly Co., Philadelphia, Pa. \$3.95.

Reviews

- Cox, Michael, J., M.S., *Rain For These Roots*. Bruce Publishing Co., Milwaukee, 1956. 210 pages. \$3.75.

FATHER COX, of the La Salette Fathers of Bloomfield, Conn., author of this book, says: "The strongest single import of Mary's message at Lourdes, La Salette and Fatima, is the plea for man to return to prayer and penance. The second important fact is her role as mother and Reconciler in the modern age."

With these two statements as guides, *Rain For These Roots* takes the reader through the stories of the apparitions of the Blessed Virgin Mary at La Salette in 1846, at Lourdes in 1858 and at Fatima in 1917, showing that there is a fundamental unity in the three. Each story emphasizes the lessons Mary wished to teach the modern world. Yet Mary as teacher has known the sorrow of seeing her lessons unlearned, her knowledge neglected and her principles unpracticed.

Rain For These Roots has the great value of bringing together many important documentary quotations, such as the official report of the Episcopal Commission at Lourdes (page 117), statements of witnesses at Fatima (page 147), and ecclesiastical investigations of La Salette (page 38).

All readers will profit by this beautifully written account of the most striking and tender manifestations of our Blessed Mother's love for us. The book is suitable for private reading as well as for reading at table during retreats or in community.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
 Regis College, Denver

- Alexander, Edgar, *Adenauer and the New Germany*. The Chancellor of the Vanquished. With a Preface by Alvin Johnson, and an Epilogue by Chancellor Adenauer. Trans. from the German by Thomas E. Goldstein. Farrar, Straus and Cudahy, N. Y., 1957. 300 pp. \$5.25.

The "new" Germany extolled by Edgar Alexander, a Catholic historian who left Germany after Hitler came to power and who after 1941 served in the U. S. Army, is a Germany whose Constitution is founded on Christian ethics and the Natural Law, whose Christian parties are no longer denominationally Catholic or Lutheran but inter-denominationally Christian; a Germany which recognizes its cultural affinity with the West rather than with the East, and which considers political integration with the West a cornerstone of policy.

Alexander, in what is somewhat a campaign biography, makes out a good case for Chancellor Adenauer's

vision, patience and energy in creating this "new" Germany. He argues for the correctness and wisdom of that policy, and in a major part of the book tries to show that Adenauer's West-oriented policy is the only policy which can effect the reunification of Germany and the recovery of the Oder-Neisse territories. His most plausible argument for this contention is the analogy with the Saar, which peacefully through negotiations and concessions has again become German.

The book creates the impression that despite the recovery West Germany has enjoyed under Adenauer, his ultimate success and that of his Christian Democratic Union's policies will be measured by his role in reuniting the German people and recovering the Oder-Neisse territories. One feels that these two goals are becoming increasingly urgent for any German government and for the Western governments allied with it. Accordingly, much of the book argues for Adenauer's policy of union with the West and of strength in dealing with Soviet Russia, as against Ollenauer's and the Socialists' policy of neutralism—also advocated by former Chancellor Bruening.

Whether re-unification can be achieved by the present policy of integration with the West or by a neutralist Germany seems to be the burning question. Adenauer hopes that "the growing vigor of West Germany—and, along with it, the growing vigor of Europe—may ultimately create a situation which could compel the Russians to revise their attitude" and permit German reunification (p. 89). Alexander considers this the only realistic hope.

But many others, the Socialists and old Centrists like Bruening, argue that one cannot hope for the Russians to pull their troops out of Middle Germany as long as American troops are in West Germany.

This seems to me one of the questions which no human mind could answer with certainty. One should note, however, that recently George Kennan, former American ambassador to Moscow, has argued persuasively that nothing would be lost and everything might be gained if Moscow's suggestion were acted upon, namely, that Russia would evacuate Middle Germany if America, England and France would leave West Germany. What the so-called neutralists seem to overlook, however, is that West and Middle German reunification is not enough; East Germany, the so-called Oder-Neisse territories, must also be recovered and reunited.

For achieving both the first and the second goals, Adenauer's prevailing policy of strength in close alliance with the West seems to me more promising. The time may come, however, when a stronger West Germany may be able to negotiate with Soviet Russia more effectively as a neutral than as a partner of Russia's chief rival across the Atlantic. Whichever way is pursued, may we hope and pray that the unification of the German people in all their lands may come about soon and peacefully. Edgar Alexander's work throws helpful light on this the most urgent need of the Western world.

DR. A. J. APP
 Philadelphia, Pa.

McLaughlin, P. J., B.D., D.Sc., *The Church and Modern Science*. Philosophical Library, New York, 1957. 374 pages. \$7.50.

Many people are bewildered by the formal manner of expression used in the papal encyclicals and other official utterances emanating from the Vatican. They are convinced that what the Pope has to say is very good and wonderfully worth while. They would willingly listen, if they but could understand. This is true especially in reference to the many papal pronouncements on scientific questions. *The Church and Modern Science* aims to provide abundant helps toward understanding what the Pope has said on modern science. It succeeds in attaining its objective through the following:

1. Carefully selected texts of addresses by the Pope, in readable English translations;
2. a good general introduction to pronouncements dealing with the moral and other implications of science;
3. a clear explanation of science, both traditional and modern;
4. brief discussions of scientific method, chance, relativity, etc.

Papal utterances are of supreme importance, especially when they refer to matters so current as the many questions relating to science. Any instrument calculated to make those authoritative utterances more intelligible and meaningful is to be highly appreciated. Herein lies the value of *The Church and Modern Science*. Those interested in this field—and their numbers are growing—should not mind paying the seemingly high price of \$7.50 for a well-written work which answers a real need.

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Wright, David McCord, ed., *The Impact of the Labor Union*. Kelley & Millman, Inc., New York 11, N. Y., 1956. Pp. IX + 405. \$5.00.

This is an edited report of the Institute on the Structure of the Labor Market, held at the American University, Washington, D. C., May, 1950. In the Introduction (p. VII) the editor, David M. Wright of the University of Virginia, tells us—indirectly—that he is one of the eight "outstanding general theorists" who participated in the Institute, organized by F. K. Mann (formerly a colleague of this reviewer at the University of Cologne). The other seven theorists are: Professors Kenneth E. Boulding, University of Michigan; Edw. H. Chamberlin, Harvard University; John M. Clark, Columbia University; Milton Friedman, University of Chicago; Gottfried Haberler, Harvard University; Frank H. Knight, University of Chicago; Paul A. Samuelson, M.I.T. Though it is now more than seven years since these recognized experts met "in conclave" to discuss and evaluate the union's role in the economy, the report is still of timely interest. The publishers deserve our gratitude for having reprinted this volume.

Since every participant was familiarized in advance with the content of the other papers, the Institute was largely a discussion of these papers. The latter, though published in full, were presented at the meet-

ing in summary only. The emphasis of the Institute was, therefore, on the discussion, and the reader will find the selections from the discussions of the various papers interesting and stimulating. Although it is probably true that all or most participants were "economists who combine with an intimate knowledge of empirical data the habit of thinking in terms of the economy as a whole" (p. VII), many of the papers are too technical for the average reader. This is particularly true of Boulding's chapter on "Wages as a Share in the National Income," though Boulding is one of the few leading American economists who are well-versed in sociology also. He has also shown a gratifying understanding of the religious problems of economic society. Since much of the discussion dealt with such problems as the requirements of a non-inflationary wage, one consistent with maximum employment, it is to be regretted that most union leaders and wage negotiators on both sides will find it difficult, if not impossible, to read and understand these papers. Of course, one may wonder whether it would be a great gain if they would grasp the meaning of these deliberations. Frank H. Knight is quite right when he says that "'principles' or 'theory' cannot be used to 'prescribe,' to guide policy" (p. 83). On the other hand, as John M. Clark states (p. 22), different principles may "lead different people to different policy conclusions." Policy makers cannot be expected to have a high opinion of theory, when they see a man of the calibre of Clark admit (p. 31) that "economists have an unfortunate record of proving that things are impossible or unsound which afterward came to pass, without all the disastrous consequences that had been foretold." As a matter of fact, union policy makers will feel pretty confident, when they read the statement by Edw. H. Chamberlin (one-time President of the Catholic Economic Association): "We like to say that labor unions are bad economists; that they ought to take a course in economics. I think they are very good economists myself." (p. 119)

There are some interesting passages in Knight's paper on the "Economics and Ethics of the Wage Problem" which, coming from Knight who is known for his violent opposition to Catholic social doctrine, are worth quoting: "...man is a social being... very different from... animals" (p. 81); "maximum efficiency in want-satisfaction is the most incomplete and even distorted conception of 'the good life,' the general goal of human thinking and striving" (p. 83); "there is a kind of 'natural justice' in the principle of exchange" (p. 99); "society is not made up of individuals, but rather of institutional groups, beginning with the family as the minimum real unit..." (p. 102); "social action must not simply be sweepingly identified with state action... there are grave dangers in the tendency of reform to transfer functions from individual, family, and voluntary associations to the state..." (p. 109). Catholics can hardly find fault with these views.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

DECLARATION OF PRINCIPLES DISTRIBUTED

DURING THE MONTH of December the Central Bureau mailed a copy of the 1957 *Declaration of Principles* of the Catholic Central Union to all the Bishops of the United States and to the secretaries of all affiliated societies. In both instances additional copies of the *Declaration* were made available for the asking. Msgr. Suren's letter to the secretaries reads as follows:

DEAR MR. SECRETARY:

In his recent Christmas message, Pope Pius XII solemnly reminded Christians of their duty to work for the preservation of the divine order in a world which has been shaken to its foundations by the far-reaching, dramatic changes of the technological revolution. His Holiness stated:

"The Christian ought...to reckon it a disgrace to allow himself to be surpassed by the enemies of God in energy of spirit, work and initiative joined to a spirit of sacrifice.

"It is no secluded territory nor restricted administration which is being entrusted to the activity of the Christian; no field of life, no institution, no exercise of power can be forbidden to those who cooperate with God to maintain the divine order and harmony in the world."

To assist its societies and members do their part in

maintaining the divine order and harmony, the Catholic Central Union has drafted and adopted its annual *Declaration of Principles*, a copy of which is herewith enclosed. Need I remind our members that this is an important document and merits the careful study of all. It might well be read in installments at your meetings, with a commentary added by your spiritual director. You may have a copy of the *Declaration* for every one of your members simply for the asking. There is no limit on the number of copies we will send you. Please let us hear from you.

A Blessed New Year to All!

Sincerely yours,

RT. REV. MSGR. VICTOR T. SUREN

"The conventions of the Catholic Central Union (Verein) have been, and still are, more than meetings for submitting reports on the various activities of the State Branches and their affiliated units. They offer ample opportunities for discussing suggestions and making recommendations in the interest of further progress...The conventions aim at re-invigorating generous and faithful service to the Church, for the furtherance of her varied works of religion, education and charity." (Message of Most Rev. A. J. Muench to Allentown Convention of CCU of A, August, 1957)

New Jersey Branch is Dissolved

THE CATHOLIC CENTRAL SOCIETY of New Jersey, State Branch of the Central Verein, has apprized the Central Bureau that circumstances beyond its control necessitated the adoption of a resolution on November 10 whereby the State organization would disband. In his circular letter to all the members, Mr. Lawrence T. Boeglen, Sr., president of the New Jersey Branch, stated that the decision was reached after due consideration. He urged that each member "carry on the work of Catholic Action and stand by the national organization which has such a splendid heritage and record of service over its 102 years of operation with the direct approval of the Popes since Pius IX in 1855 . . . our Central Bureau with its outstanding library and services to the missions deserves continued support."

On Saturday, February 22, 1958, a memorial Mass of Requiem will be offered for all deceased members at St. Mary's Church in Newark at 12 noon. A social hour will follow the Mass. The Central Society held its first convention in St. Mary's Parish, Newark, on August 15, 1895.

The Central Bureau deeply regrets the dissolution of our New Jersey Branch. However, we are hopeful that the remaining societies in this state will continue as members of the Central Verein through direct affiliation with the national body. The Catholic Central Society of New Jersey has a long record of service in the apostolate of the Central Verein. We know that President Boeglen and his fellow officers feel the greatest sorrow at having to take a course of action forced upon them by circumstances beyond their control. We can only thank them most sincerely for their loyalty to our cause. We hope that we shall retain the active interest of each and every member of the societies which formerly constituted the Catholic Central Society.

Active Minnesota Societies

DESPITE THE FACT that the Minnesota Branch seceded from the Central Verein a few years ago, eight societies in that state still remained faithful to the parent organization. These eight societies are the following: St. John's Society of Lucan, St. Leo's Society of St. Leo, St. Joseph's Benevolent Society of Minneapolis, St. Francis de Sales' Benevolent Society of St. Paul, St. Peter and St. Clemens' Society of St. Paul, St. Antonius' Verein of Watkins, St. Anthony's Society of New Ulm, and St. Joseph's Benevolent Society of Wabashia.

These organizations affirmed their allegiance to the CV in a response to a letter of inquiry sent to them a few months ago by Mr. Edwin F. Debrecht, office manager of the Central Bureau. We regard this nucleus of societies as a mustard seed which, with the grace of God and the cooperation of the members, may one day grow to be a formidable state union such as once represented the Central Verein movement in Minnesota.

California Federation's 58th Annual Convention

THE GERMAN CATHOLIC FEDERATION of America, California Branch, assembled for its 58th annual conclave in St. Mary's Hall, San Jose, on August 31 and September 1 of last year. President Karl Nissl called the first business session to order on Saturday morning, August 31. The meeting itself was preceded by a Solemn Mass of Requiem offered for deceased members of the Federation and the California Branch of the NCWU which were meeting concurrently. The motto of the California convention was adopted from the annual meeting of the Central Verein which had taken place a few days earlier at Allentown, Pa. Having called the first business session to order, President Nissl introduced Reverend Raymond Buckely, S.J., assistant pastor of St. Mary's Church, who extended a warm welcome to all the delegates.

Annual reports were submitted by the following societies: Sts. Peter and Paul Benevolent Society, St. Joseph's Society and the Kolping Society, all of San Francisco; St. Boniface Society of San Jose, St. Francis Society of Oakland, St. Anthony Society of Sacramento and the Kolping Society of Los Angeles. A report of the 102nd convention of the Central Verein was given by Mr. Emil Block who represented the California Federation at the Allentown meeting.

Mr. Edward Kirchen, chairman of the committee in charge of arrangements for the national conventions of the Central Verein and the NCWU for 1959, reported on progress achieved thus far. The 1959 national conventions will be held in California; the convention city has not as yet been disclosed.

Mr. Louis Schoenstein, for many years secretary of the California Federation, gave a brief report on assistance given to German immigrants. The delegates discussed ways and means of interesting the immigrants in becoming members of the Federation. Mr. Louis Schoenstein, Mr. Ted Kast and Mr. Ed Schneider were constituted a committee to work among the German immigrants.

A committee on resolutions supplemented the *Declarations of Principles* of the Central Verein with several statements reflecting the convictions of the members of the Federation on current questions. Resolutions were adopted on loyalty to the Holy See, peace among nations and exemption of parochial schools in California from property tax.

Mr. Fred Arnke of the Recommendations Committee submitted a very interesting and praiseworthy report. He outlined a program of financial assistance to boys and girls who wish to study for the priesthood and the religious life.

On Sunday morning a Solemn Pontifical Mass was celebrated in St. Mary's Church. An eloquent sermon was delivered by Reverend Zacheus Maher, S.J., who spoke on "The Charity of Christ." The two-day convention was brought to a fitting conclusion with Benediction of the Most Blessed Sacrament on Sunday evening.

The 58th convention had attracted forty-one delegates and several priests. In 1958 the Federation will convene in Oakland.

The following gentlemen will serve as officers of the California Federation during 1958: Karl Nissl, president; Fred Arnke, 1st vice president; Jacob Muller, 2nd vice president; Mrs. Dorothy Steiner, 3rd vice president; Fred Bohner, corresponding and financial secretary; Herbert McGarrahan, recording secretary; Richard Holl, treasurer; John Bohner, marshal. The Board of Directors comprises the following: Anton Schirle, Elmer Eckhart, Anton Voss, Jr., and Wm. Dombrink. Archbishop John J. Mitty is Episcopal Protector of the Federation, while Reverend Luke Powelson, O.F.M., holds the office of commissary, and Reverend Raymond Buckley, S.J., that of vice-commissary.

Arkansas District Meeting

THE NORTHWEST DISTRICTS of both the Catholic Union of Arkansas and the State Branch of the NCWU convened for their November meeting in Sacred Heart Parish, Hartman. After Benediction of the Most Blessed Sacrament a joint meeting of the men and women delegates took place in the parish hall. The speakers on this occasion were Miss Stella M. Crowe, instructor at St. Edward's School of Nursing, Fort Smith, and the Reverend Edward F. Mooney, dean of boys at St. Anne's Academy, Fort Smith. Both spoke on the theme "Liturgy and Life." Miss Crowe referred to secularism as the cancer of Christianity and traced its origin to the Reformation in the 16th century. She asserted that man's greatest loss at present is a lack of intimacy with God. Religion has become something like a spare tire in our lives; it is no longer paramount. Parents must realize that there is no true education which is not directed to man's last end. Health, wealth, social virtues and cultural appreciation have their meaning and purpose only as they contribute to progress in moral perfection. The spirit of crusaders is needed today in order to reinstate God and religion in their place of priority.

Father Mooney spoke on the Church's liturgy in the home. Noting that it is easier to do something if one understands the reason for doing it, Father Mooney explained different kinds of organic entities of bodies. The Mystical Body, he said, is not just a symbol or an idea, but a real body in which each one of us is a part with Christ as the Head.

Separate business sessions followed immediately upon the joint meeting. Members of the Catholic Union of Arkansas were invited to contribute to a burse to be established at New Subiaco Monastery in memory of the late Right Reverend Abbot Paul M. Nahlen. The burse will be instituted to provide funds for the education of a poor seminarian.

W.C.U. Observes 80th Anniversary

ON SUNDAY, OCTOBER 13, the Western Catholic Union, Catholic Fraternal society affiliated with the Central Verein, observed the 80th anniversary of its establishment. A fitting commemorative celebration in St. Boniface's school auditorium in Quincy drew 225

guests. The principal speaker of the occasion was Circuit Judge John T. Reardon. The feature of the evening's program was the awarding of 50-year pins to members who have completed a half century of membership in the organization. The pins were awarded by Supreme President Paul P. Hoegen.

The day's events began with a Solemn Pontifical Mass in St. Boniface Church at 11:00 A.M. Bishop Wm. A. O'Connor of Springfield celebrated the Mass while the sermon was preached by Reverend Joseph F. Meisner, assistant pastor of St. Charles Borromeo's Church, St. Charles, Mo.

In his address of welcome at the evening dinner, Very Reverend Monsignor H. B. Schnelton, pastor of St. Boniface Church, expressed his supreme satisfaction at being pastor of the parish in which the W.C.U. was organized. "Eighty years is a ripe old age," said Monsignor Schnelton, "and is usually accompanied by a lack of vitality. But the W.C.U. still possesses the strength and energy of a youngster. It remains youthful in its stride.

"The W.C.U. has always been fortunate in having men at its head who were leaders and who were conscious of the responsibility that fell upon them. They developed the organization into what it is today. There have been splendid results, financially and fraternally for its members."

Monsignor Schnelton paid a special well-deserved tribute to Mr. F. Wm. Heckenkamp, Sr., Supreme President Emeritus of the W.C.U., who is now confined in St. Mary's Hospital because of illness. Mr. Heckenkamp is directly responsible not only for a great measure of the success of the W.C.U. but also for the fact that this Fraternal organization has remained a faithful affiliate of the Central Verein.

Archbishop Muench Honored

LATE IN DECEMBER we were informed in a NC news release that His Excellency, Archbishop Aloysius J. Muench, Bishop of Fargo and Apostolic Nuncio to Germany, has been the recipient of the Grand Cross of Merit of the German Federal Republic through President Theodor Heuss.

Archbishop Muench, who is Dean of the Diplomatic Corps at Bonn, received the award, Germany's highest decoration, for the extraordinary service rendered the German people in the extremely difficult years after World War II.

Because of our close ties with Archbishop Muench, we are thrilled and gratified over the latest recognition accorded him. We know that our sentiments are shared not only by members of the Central Verein and the National Catholic Women's Union, but by all the Catholics of the United States. The Archbishop has distinguished himself by his extraordinary zeal and prudence in a position of great responsibility. It will be remembered that at one time our present Holy Father, as Eugenio Cardinal Pacelli, held the office of Apostolic Nuncio to Germany.

Father Rudolph Kraus Elevated

ON DECEMBER 11, a letter from former President Albert J. Sattler of New York, informed us that the Reverend Rudolph Kraus, spiritual adviser of the New York City Branch of the CV was honored by Pope Pius XII by being elevated to the rank of Domestic Prelate with the title of Right Reverend Monsignor.

The honor comes to a deserving priest who had long distinguished himself by his priestly erudition, zeal and devotion to duty. For over twenty years Monsignor Kraus has provided guidance to Central Verein members in New York in the capacity of spiritual advisor. Delegates to the 99th convention of the Central Verein in New Haven, in 1954, will remember the inspirational sermon he delivered at the Solemn Pontifical Mass on Sunday afternoon. Monsignor Kraus is pastor of the Church of St. Terese in North Tarreytown, N. Y.

We tender heartfelt felicitations to Monsignor Kraus and pray that God will grant him many more years of fruitful service in the priestly ministry.

NECROLOGY

Maurice J. Cleary

DEATH CAME ON Thursday, December 12, to Maurice J. Cleary of St. Louis, at the age of sixty-six. A former member of the Missouri State House of Representatives, Mr. Cleary was known for his interest in many Catholic organizations. His interest in the Catholic Central Verein originated with his activities in the German St. Vincent Orphan Society of which he served as president for two years. At the time of his death Mr. Cleary was a member of the Board of Trustees of St. Vincent's Orphan Home.

The deceased was a regular attendant at the monthly meetings of the St. Louis District League and the annual conventions of the Catholic Union of Missouri. Only two weeks before his death, which came very suddenly as a result of a heart stroke, he attended a meeting of the Board of Directors of the Catholic Union of Missouri at the Central Bureau. The Credit Union of Holy Family Parish in St. Louis also enjoyed the benefit of Mr. Cleary's active interest.

A lawyer by profession, Mr. Cleary was always a participant in matters of community welfare. Survivors include his widow, Mrs. Lucille Schurk Cleary, and four sisters: Mrs. Frances Roser, Mrs. Alice Kane, Miss Ann Cleary and Mrs. Loretto Cleary.

The Mass of Requiem on the occasion of the burial was celebrated at St. Joseph's Church in Clayton. Burial took place in Resurrection Cemetery, St. Louis. (R.I.P.)

The Catholic Central Verein and the Central Bureau were represented at the Blessing of Rt. Rev. Michael Lensing, O.S.B., Abbot of Subiaco Abbey in Arkansas, on November 29 by Msgr. Suren, who acted as toastmaster at the banquet which followed the solemn functions in the Abbey church.

DECLARATION OF PRINCIPLES

Adopted by the 102nd Convention of the
Catholic Central Union (Verein) of America
Conducted at Allentown, Pa., August 24-28, 1957

(Concluded)

Separation of Church and State

While the Catholic Central Union wishes to make clear that the historic principle of Church-State separation, as it has been traditionally interpreted and upheld in this country, is in no way at issue, we do wish to warn against a trend at this time which, far from being consonant with the intention of the Founding Fathers, would completely subvert and twist out of context the original meaning of the First Amendment to the Constitution and, by utterly separating religion from education and from public life, would, in fact, dangerously impair and perhaps ultimately destroy those constitutionally guaranteed religious rights and liberties which have been until now the hallmark of our free, republican form of government.

Mindful of the fact that powerful organizations have long been active in America for the declared purpose of bringing about a complete and mutually antagonistic separation of Church and State—more specifically, forcing all religion out of public life and into the private confines of the home and the individual church sacristy—we strongly exhort our members not to be deceived in this matter by the fraudulent slogans of tolerance and good will, which are wont to accompany this drive, nor to be misled into believing that the extreme Church-State "separators" wish merely to protect our rights as citizens by preventing the State establishment of any one exclusive church or creed. If left unchecked, the frenzied Church-State separators—whether they are all clearly aware of this end is beside the point—will so completely separate religion from public life that religion in any organized or social sense will be meaningless, Church authority will be dangerously undermined, if not completely destroyed, and the actions and prerogatives of Christian institutions will be cramped and paralyzed to the utmost.

It is to be noted, in this connection, that Church-State separation in this extreme sense is a basic tenet of the Soviet Socialist system. Lenin, in 1905, made this abundantly clear, when he said in his book *Socialism and Religion*: "We demand the entire separation of the State from the Church, in order to disperse the fog of religion by purely intellectual and only intellectual weapons, by our press and oral persuasion." And again, in 1905, Lenin wrote: "Religion should be declared a private affair—these are the words in which the attitude of Socialists to religion is customarily expressed. . . We demand that religion should be a private affair as far as the State is concerned. . ." It is to be noted that Lenin, too, like many today in our own country, spoke of Church-State separation as if this were the perfect mode of "religious freedom," the only way of guaranteeing to everyone the "right to belong to whatever religion he pleases."

The fact is that, by subjugating the Church and throttling her freedom, the Marxist revolutionaries overthrew religious freedom for everyone and forced the

establishment by the State of atheistic Communism. Thus, in the same work referred to above, Lenin could write: "Why do we not declare in our program that we are atheists? Why do we not refuse Christians and those who believe in God admission to our Party... (Because) unity in this truly revolutionary struggle of the oppressed class for the creation of a paradise on earth is more important to us than unity of opinion among the proletarians about a paradise in heaven. That is why we do not and must not proclaim our atheism in our program (though atheism is the program)."

Stalin, too, in 1927, made clear "precisely why we carried out the separation of Church from the State." "In separating the Church from the State," he said, "and proclaiming religious liberty, we at the same time guaranteed the right of every citizen to combat by argument, by propaganda and agitation any and all religion." (cf. *Leninism*, International Publishers, New York, 1933).

Against this backdrop, then, the Catholic Central Union of America admonishes its members concerning the dangerous length to which Church-State separation may go if one-sided agitators and dangerously purposeful charlatans are permitted to have their way. The fact is that such extremists, powerfully heeled and organized, have advanced their attack with such unceasing vigor and force throughout the Nation in recent weeks and months, that there is no telling when or where their drive will stop, if indeed it does stop. Thus we have been treated in recent months to the sad spectacle of fanatical Church-State separators—notably secret societies and Masonic lodges—who, in the State of Minnesota, loudly protested, under the shibboleth that it violated Church-State separation, the use of a cross as part of the official emblem or symbol commemorating that State's centennial observance. We have witnessed, moreover, the all but ludicrous exhibition of organized Church-State separators in California, New Jersey and elsewhere, when they protested—again under the same much-abused catchphrase—the saying of a single meal prayer by children in the public grade schools. We have seen, in addition, where the American Civil Liberties Union and kindred organizations, indulging the fetish of Church-State separation, have protested the legality of released-time religious instructions for the schools, the use of religious garb for teaching Sisters in the public schools, the proposal of a Federal religious census, the use of a lighted cross on public buildings in Easter Week, etc., etc.

Whatever validity or merit there may be in the efforts of some citizens and groups—many of them no doubt well-meaning and decent Americans—to safeguard the Nation against any one State-endorsed religious establishment, we cannot warn our members too strongly that Church-State separation, in the extreme sense in which this concept is currently employed, is in itself contrary to the First Amendment of the Constitution which explicitly forbids any legislation whatsoever "prohibiting the free exercise" of religion.

Church-State separation, then, in this non-constitutional, non-traditional sense, is indeed un-American. It comes dangerously close to the dictum which Lenin and his Soviet Communist successors had in mind when Lenin said: "We demand the entire separation of the

State from the Church, in order to disperse the fog of religion" and make way for the advent of absolute, State-controlled atheism.

Pope Leo XIII, in his great encyclical on the *Christian Constitution of States*, extends to us clear guidance and inspiration in this matter. He wrote: "It is to be understood that the Church no less than the State itself is a society perfect in its own nature and its own right, and that those who exercise sovereignty ought not so act as to compel the Church to become subservient or subject to them, or to hamper her liberty, or to despoil her in any way of the privileges conferred upon her by Jesus Christ. In matters, however, of mixed jurisdiction, it is in the highest degree consonant to nature, as also to the designs of God, that so far from one of the powers (either Church or State) separating itself from the other, or still less coming into conflict with it, complete harmony, such as is suited to the (respective temporal and spiritual) end for which each power exists, should be preserved between them."

In short, the idea of Church and State being quite distinct and separate in their respective aims and objects is never argued either by Pope Leo or by his august successors in the Chair of Peter. What the members of the Central Union oppose is the organized and highly suspect secularist efforts to belittle, to throttle and to rob the Church of any public rights or prerogatives, to circumscribe and dangerously limit her spiritual as well as cultural contribution, and thus make way for the advent of a totally secularistic, if not atheistic State, where "the reign of God will be passed over in silence, just as if there were no God, or as if He cared nothing for human society; or as if men, whether in their individual capacity or bound together in social relations, owed nothing to God; or as if there could be a government of which the whole origin and power and authority did not reside in God Himself." (Leo XIII)

It is against such an eventuality we must be vigilant and on guard.

Our National Heritage

The Catholic Central Union is thankful for the recent trend toward reviving greater consciousness of the historic foundation of our Nation, conceived and dedicated in accordance with religious principles. This trend was evidenced anew by the recent inclusion of the words "under God" in the pledge of allegiance to the Flag and in placing of the Nation's motto, "In God we trust," on the dollar bill.

As a means toward further intensifying this awareness of the Nation's religious heritage, we recommend that, in the singing of the National Anthem at our various gatherings, the following stanza be especially stressed.

*"O thus be it ever when free men shall stand
Between their loved homes and the war's desolation!
Blest with vic'try and peace, may the heav'n-rescued
land*

*Praise the Pow'r that hath made and preserved us a
nation!*

*Then conquer we must, when our cause it is just,
And this be our motto: 'In God is our trust!'*

*And the Star-Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave!"*

German Refugees

We deplore any attempt to curtail the opportunities of persons of German birth and German ethnic origin who desire to join their waiting relatives and friends in America, and we object to the pooling of German quotas which have been referred to as "unused." We know that undue delay in processing the applications by United States representatives has been the cause of the quota numbers not having been "used." We recommend that the Refugee Relief Legislative Program include German Escapees from the Russian Zone of Germany, and the restoration to Ethnic German Expellees of the so-called "unused" numbers under the Refugee Act. We request that the same consideration as has been given to Hungarian Refugees be accorded those persons of German ethnic origin (*Volksdeutsche*) who lost opportunities as parolees when they were sent to Germany from Austria in 1956.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Chaplains' Aid

Previously reported: \$99.60; St. Francis de Sales Benevolent Society, \$3.83; C.W.U. of New York, Inc., \$25; St. Louis & County District League, \$9.00; Total to and including December 31, 1957, \$137.43.

Christmas Appeal

Previously reported: \$106.75; Mary Geiger, Mass., \$1; J. F. Suellentrop, Kan., \$5; Frank Gittinger, Tex., \$10; A. J. Loeffler, Minn., \$10; F. C. Bangert, Mo., \$1; Stephen Utz, Conn., \$2; Mrs. Henry Vollmer, Mo., \$2; Agnes and Ann Winkelmann, Mo., \$5; Al J. Benning, Wis., \$.50; Rev. B. J. O'Flynn, Mo., \$25; Redemptorist Fathers, Wis., \$10; E. C. Gummersbach, Mo., \$10; Rev. Jasper Chiodini, Mo., \$10; Helen Ahillen, Mo., \$10; Msgr. A. A. Wempe, Mo., \$2; Edwin F. Debrecht, Mo., \$10; Matthias H. Backer, Mo., \$5; Bernard J. Gassel, Mo., \$5; Charles P. Saling, N. J., \$1; J. V. Kirchhoff, Mo., \$2; Mrs. Odelia Lehmkuhl, Mo., \$2; Emil Frizol, Ill., \$1; Joseph Sommer, Mo., \$10; Mrs. H. Kuehler, Mo., \$2; Rev. E. Pusch, Ill., \$2; Francis C. Kohner, Mo., \$5; Ernest G. Speh, Mo., \$5; Norman Puff, Mo., \$5; Mrs. M. Goettler, Mo., \$2; Fr. F. G. Wieberg, Mo., \$2; Rev. John M. Thill, Wis., \$5; Rev. E. J. Fallert, Mo., \$10; Henry Renschen, Ill., \$1; Alphonse Schneiderhahn, Mo., \$5; Clara C. Rudrof, Mo., \$2; The Grunlohs, Mo., \$3; Fred A. Gilson, Ill., \$5; Rt. Rev. Msgr. J. Neumann, Ill., \$25; Mr. and Mrs. Cyril Furrer, Mo., \$25; New Subiaco Abbey, Ark., \$25; Frank C. Kueppers, Minn., \$25; Mrs. Mary Kreutzman, Mo., \$1; Mrs. Helen Koss, Ill., \$1; Clara M. Pihale, Mo., \$1; Rev. Anthony Kiefer, Ill., \$2; Geraldine Gotsch, Ill., \$1; Charles G. Ruess, Mo., \$3; Florence M. Compos, Ill., \$2; Frank C. Schnieder, Ind., \$1; Msgr. A. E. Wermerskirchen, Minn., \$2; Mr. and Mrs. Edward A. Roberts, Mo., \$5; Rev. Arthur Mersinger, Mo., \$5; Edwin Fiebiger, Mo., \$1; Sigmund Rechner, Ill., \$1; Ralph H. Wappelhorst, Ky., \$5; Security Title and Trust Co., Tex., \$100; John P. Pfeiffer, Tex., \$50; Rev. C. E. Moosman, Va., \$10; Max R. Nack, Wis., \$5; Rt. Rev. Robt. P. Schertz, Tex., \$10; Mrs. Anna Brunnert, Mo., \$5; Wm. Ahillen, Mo., \$5; Wm. P. Gerlach, Minn.,

\$10; Katherine Schmit, Mo., \$5; Rev. Vincent L. Naes, Mo., \$5; Rev. Ray Weis, Mo., \$5; Peter P. Hiegel, Ark., \$5; NCWU Essex County, N. J., \$5; Most Rev. H. B. Hacker, N. D., \$25; Dr. B. N. Lies, M.D., Kan., \$25; Mrs. V. Schuberth, Ill., \$2; Mrs. C. J. Seliga, Mo., \$10; August Rechner, Ill., \$10; Joseph P. Steiner, Mo., \$2; Mary Ann Martin, Kan., \$2; Mr. and Mrs. Joe Frank, Mo., \$3; Mrs. C. P. Meyer, Minn., \$1; Paul P. Hoegen, Ill., \$2; Mrs. Irene Stutz, Mo., \$1; Mrs. Elizabeth Arns, Mo., \$1; Adams County District League, Ill., \$5; Rev. Edward J. Niess, Ill., \$5; David A. McMullan, Mo., \$5; Rt. Rev. Anthony P. Drozd, Tex., \$5; W. F. and Rose Rohman, Mo., \$5; Henry B. Dielmann, Tex., \$10; Wm. C. Bruce, Wis., \$10; Rev. Anton M. Jaschke, Ill., \$10; W. D. Jochems, Kan., \$10; Fred Huelsman, Mo., \$10; Mrs. Margaret Whitehead, Ky., \$10; Elizabeth Schuette, Ill., \$10; Most Rev. John A. Cody, Mo., \$25; Most Rev. Leo C. Byrne, Mo., \$25; NCWU St. Louis & County District League, \$100; Hildegard M. Brunner, Pa., \$1; Theobald Dengler, N. Y., \$20; Mrs. Bertha C. Hahn, Conn., \$5; Miss Josephine Hahn, Conn., \$5; Fred J. Grumich, Jr., Mo., \$5; St. Joachim Sodality, Mo., \$10; Rev. Norbert Mersinger, Mo., \$5; Msgr. Peter J. Schnetzer, Tex., \$5; John Stadler, N. Y., \$30; Mrs. Carrie Birdsong, Ohio, \$1; Anna F. Alles, Del., \$10; Mrs. W. Beckerle, Mo., \$1; Rev. Daniel P. Stretch, Mo., \$2; Kolping Society, Philadelphia Branch, \$5; Msgr. Joseph Hensbach, S. D., \$2; Mrs. Caroline Frevert, N. Y., \$1; N. Berning, Ohio, \$1; Mrs. John C. Hanzal, Ind., \$2; Mrs. Charles Sorsby, W. Va., \$1; Mrs. B. H. Brunner, \$2; Mrs. Wm. Currae, Iowa, \$2; Mrs. E. Jeub, Minn., \$1; Mrs. Anna M. Waider, Cal., \$1; Arthur L. Schemel, N. Y., \$6; Mrs. Ernest Buerke, Mo., \$1; Raymond Auer, Mo., \$5; James H. Zipf, Mo., \$5; CWU, Beaver Falls, Pa., \$5; Msgr. A. J. Miller, Cal., \$5; Lorene M. Severs, Ind., \$5; Msgr. J. J. Raith, N. D., \$5; Aloys Strunk Family, Kan., \$5; CWU, Torrington, Conn., \$5; Charles Stelzer, Me., \$5; Jos. J. Porta, Pa., \$5; Rose J. Seitz, Ill., \$5; Margaret Wisman, Ill., \$5; Nick Mohr, Kan., \$5; Max J. Leutermaun, Wis., \$5; Val J. Peters, Neb., \$5; Rev. Chas. J. Augenthaler, Pa., \$5; Joseph Matt, Minn., \$5; Mr. and Mrs. R. R. Fesenmaier, Minn., \$3; B. J. Weldon, Kan., \$3; Mrs. Adolph Ulrich, Tex., \$1; Mrs. Adolph Schindler, Tex., \$1; Mrs. Catherine Behnke, Col., \$1; Rev. Henry J. Zimmer, N. Y., \$3; The Grail, Ohio, \$2; John J. Messer, Md., \$5; St. Patrick's Altar Society, Kan., \$5; Msgr. John S. Mies, Mich, \$5; Rev. Aloysius Ripper, Mo., \$20; C. K. of A. Branch 1046, Ill., \$5; Rev. Paul J. Schmid, Ind., \$2; N. N., Meriden, Conn., \$5; Charles Kearns, N. Y., \$5; Barbara C. Craft, Conn., \$5; Theresa Braun, N. Y., \$3; Rev. A. Eckert, Ill., \$3; Christine Grabosky, N. Y., \$2; Theresa Heintz, N. J., \$1; Mrs. J. Fischer, Mo., \$2; Rev. Charles Fehrenbach, Pa., \$1; Mrs. Lawrence J. Auer, Mo., \$1; Theodore J. Uttenweiler, Conn., \$3; Teresa Gall, Mo., \$5; Sisters of St. Mary, Mo., \$5; Francis Knobbe, Mo., \$5; Mr. and Mrs. Mathew Post, Ark., \$5; Jos. P. Rewinkel, Conn., \$5; W. Herman Mutschler, Pa., \$5; Rev. James Foley, O.S.B., Ark., \$10; Catherine Pauck, Mo., \$10; St. Peter's Society, Conn., \$10; Mission Society, Kan., \$25; Edw. J. Hartnett, Mo., \$15; Rt. Rev. A. T. Strauss, Mo., \$10; Effingham County Printing Co., Ill., \$30; Jno. A. Suellentrop, Kan., \$15; Wm. A. Ludwig, Mo., \$5; Omer Dames, Mo., \$10; Mr. and Mrs. Andrew Hustedde, Mo., \$10; Perpetual Help Benevolent, Mo., \$10; Will Mersinger, Mo., \$10; Aloys Wambach, Wis., \$10; St. Joseph Society, N. Y., \$10; A. W. Neuwohner, Iowa, \$10; Rev. John P. N. Fries, Pa., \$10; Blanche Stegerwald, N. Y., \$5; Junior Group CWU of Brooklyn, N. Y., \$5; M. N. Kiefer, Ill., \$2; Mrs. Fernanda Steffens, N. Y., \$5; St. Ann's Sodality, Mo., \$25; Miss Minnie J. Voss, Pa., \$5; Rev. John F. Wiesler, Pa., \$5; Mrs. Ovilla Fortin, Conn., \$3; Mrs. E. Alice Stoessel, Mo., \$2; Miss Mary Fries, N. Y., \$5; Rev. J. E. Frommherz, Ohio, \$5; Jos B. Goedeker, Mo., \$2; Rev. John J. Manion, Mo., \$5; Rev. Leo J. Post, Pa., \$2; Joseph Kilzer, N. D., \$20; Msgr. A. Stumpf, Mo., \$20; Rev. H. J. Boesen, Ill., \$5; Most Rev. Jos. M. Mueller, Iowa, \$50; Francis

C. Rothert, M.D., Ark., \$5; H. J. De Cocq, Tex., \$2; Rosary Atar Society, N. J., \$5; Dr. Franz H. Mueller, Minn., \$5; St. Ann's Society, Minn., \$2; St. Henry's Society, Ind., \$10; St. Francis de Sales Benevolent Society, Mo., \$50; St. Anthony's Altar Society, Cal., \$5; August W. Scheuch, N. Y., \$1; Alice Mary Cooke, Mo., \$2; Sisters of St. Francis, N. Y., \$1; Mrs. Elizabeth Myers, N. Y., \$1; Mrs. Gertrude Wandell, Ill., \$5; St. Ann's Christian Mothers Society, Ill., \$10; Most Rev. Charles H. Helmsing, Mo., \$10; Rt. Rev. Wm. Fischer, Mo., \$10; St. Monica Society, Minn., \$5; Mrs. John B. Ahllen, Mo., \$5; Richard Walsh, Mo., \$10; Robert F. Reschke, N. Y., \$10; Msgr. Thomas Connors, N. Y., \$10; C.C.V.A., N. J., Hudson County Branch, \$10; Rev. P. Kersgieter, Mo., \$10; Mr. and Mrs. Otto M. Schultz, Ill., \$15; C.W.U. of Arkansas, \$10; H. F. McKenzie, Mo., \$10; St. Ann's Sodality, Mo., \$10; Lydia M. Freymuth and Sister, Mo., \$10; M. M. Hoffman, Iowa, \$10; Anthony B. Kenkel, Md., \$10; Mrs. Marie Fellenz, Md., \$10; Fred B. McKeon, N. Y., \$5; J. A. Moore, Pa., \$5; Fred F. Weber, Wis., \$5; Mrs. K. Schiller, Ill., \$5; Mrs. Robert Martin, Kan., \$5; Rev. Peter Minwegan, Mo., \$5; Ann Trumpler, N. Y., \$5; Fred A. Kueppers, Minn., \$5; George Jacob, Conn., \$5; Fred H. Kenkel, Conn., \$5; Rev. John M. Sklenar, Kan., \$2; J. A. Kistner, Pa., \$1; Joseph J. France, N. Y., \$3; Pauline Trenka, Conn., \$2; Mrs. Fred Spietzack, Conn., \$2; Mrs. Joseph Tschaep, N. Y., \$1; Maybelle Schoeffler, N. Y., \$2; Jane R. Gallagher, Del., \$2; Rt. Rev. Paul E. Campbell, Pa., \$2; Joseph Gervais, N. Y., \$25; Mrs. Kate Raible, Ark., \$2; Rt. Rev. Msgr. Leo B. Schmidt, N. Y., \$5; Rev. John Engler, Pa., \$3; Mrs. M. A. Dillon, Del., \$5; Mrs. Anna Spiess, N. Y., \$5; Mrs. L. A. Walch, Fla., \$1; Paul Derbacher, Conn., \$5; Anna Gebhardt, Ill., \$1; White House Retreat, Mo., \$50; Father Hampe, Mo., \$10; Most Rev. Daniel J. Gercke, Ark., \$15; Christian Mother Society, Mo., \$3; Herman J. Kohnen, Mo., \$3; St. Ann's Ladies Sodality of St. Boniface, Mo., \$5; William Ott, Ill., \$5; John X. Douglass, P.D., Pa., \$1; Redemptorist Fathers, Pa., \$5; Mary B. McKeon, N. Y., \$3; Mrs. Alfred Weinheimer, Tex., \$1; Elizabeth Kuhlman, Ill., \$1; Most Rev. Geo. J. Rehring, Ohio, \$5; St. Augustine's H. N. S., N. J., \$5; Rose Langenfeld, Mass., \$5; Fr. Placidus Eckart, Ark., \$5; Peter Mohr, Kan., \$5; Rev. Peter J. Cuny, Conn., \$10; St. Joseph Church, Tex., \$10; Rt. Rev. James P. Murray, Mo., \$10; Joseph A. Dockendorf, Ill., \$10; Rev. Leo P. Holdener, Mo., \$20; August Springob, Wis., \$15; C.C.U., Rochester Br., \$25; Clarence A. Goellner, Jr., Mo., \$7; Matthias H. Weiden, N. Y., \$50; Mrs. Amy Wyrsh, Mo., \$1; Frieda Felder, Cal., \$5; Alphons Dittert, Mo., \$5; Most Rev. Edward J. Hunkeler, Kan., \$25; Christian Mothers Society, Wis., \$5; Msgr. C. F. Keyser, Wis., \$5; Otto Jaeger, N. Y., \$2; Roland B. Hoerr, Mo., \$2; Julius A. Hummel, Mo., \$5; Rev. Vincent Schuler, Mo., \$25; Rev. Elmer Behrmann, Mo., \$10; Most Rev. J. M. McNamara, D. C., \$25; S. F. Pinter, Mo., \$5; B. Schwegmann, Tex., \$10; Marion E. Taylor, Pa., \$10; Peter Saller, Mo., \$5; Matthew Schumacher, Ind., \$5; Rev. John C. Daniel, Pa., \$5; Blonigan Sisters, Minn., \$15; Mrs. Anna Schanz, Ill., \$1; Adam D. Ridinger, Conn., \$2; Elsie Bergman, N. Y., \$1; Mrs. Catherine Geiser, Pa., \$2; Total to and including December 31, 1957, \$2,551.25.

Catholic Missions

Previously reported, \$1,315.41; N. N., Missouri, \$100; N. N. Mission Fund, \$120; Mrs. Rose Franta, Minn., \$1.75; Miss Anna Marie McGarry, \$10; Mrs. McGarry, \$5; Mrs. Ida Ann Emler, Wis., \$5; A. Sattler, N. Y., \$4; Osnabruock Fund, \$4.26; Meissen Trust Fund, \$4.26; Geyer Trust Fund, \$25.51; M. & T. Mission Fund, \$42.51; Mrs. V. Schuberth, Ill., \$4; Daniel Winkelmann, Mo., \$35; Mrs. Mary Jane Sokol, Mo., \$8; A. J. Loeffler, Minn., \$10; Marcus Strunk, Kan., \$5; C.W.U. of N. Y., Inc., \$55; C.W.U., St. Mary's Church, Pa., \$9.80; St. Dominic's Altar Society, Ill., \$25; August Springob, Wis., \$10; Total to and including December 31, 1957, \$1,799.50.

European Relief

Previously reported: \$289.00; Rev. Joseph Wels, S.J., Kan., \$10; Young Ladies District, St. Louis, \$100; Total to and including December 31, 1957, \$399.00.

St. Elizabeth Settlement

Previously reported: \$17,569.62; Emergency check, \$690.82; From Children Attending, \$822.84; United Fund, \$1,703.00; Sewing Ladies, \$1.50; Board Members \$7; Total to and including December 31, 1957, \$20,794.78.

Contributions to the CV Library

German Americana Library

REV. F. X. WEISER, S.J., Mass. *Ein Apostel der Neuen Welt, Franz X. Weninger, S.J., 1805-1888*, Wien, Austria, 1937.—MR. MICHAEL PFEFFER, Pennsylvania. *Das Buch der Deutschen in Amerika*.

General Library

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Miscellany

BECAUSE OF THE KEEN interest that was anticipated in the article, the Central Bureau had reprints made of "George Witzel—Liturgist and Social Reformer," which appeared in the October issue of *SJR*. Evidently our efforts to give wider dissemination to this article were appreciated. Thus the Reverend Gerald Ellard, S.J., noted liturgical scholar and author, wrote to Mr. Echele:

"Thank you very much for sending me that offprint on George Witzel who, in a small way, is one of the heroes among liturgists. I discovered him, little by little, over the years; but this is a better account of his life and activities than I have seen before."

The Central Bureau still has copies of the reprinted article, which it will gladly send to those who are interested.

On November 17, the Catholic Union of Missouri and the Missouri Branch of the NCWU joined in tendering a testimonial reception to Msgr. Suren, director of the Central Bureau. The St. Louis District Leagues of the men's and women's Branches collaborated in arranging all the details for the celebration. Several hundred people responded to a general invitation, while many others who could not attend sent messages of felicitation. Msgr. A. A. Wempe, pastor of St. Francis de Sales Church in St. Louis, very generously made the facilities of St. Francis de Sales Parish available for this occasion.

The Director of the Central Bureau will long remember this testimonial which was originally planned for early in the summer, but had to be postponed on account of his illness.